

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Books which seek to relate the Christian message to the thought of the present age are sure to receive a ready welcome when they are so well written as Dr. George A. BUTTRICK's *The Christian Fact and Modern Doubt* (Scribner's; 8s. 6d. net). Dr. BUTTRICK is the minister of the Madison Avenue Presbyterian Church, New York City, and knows the difficulties of a modern pastorate well. What is more important still, he has a radiant certainty of the greatness of the Christian message, and has no desire to present to his readers anything of the nature of a 'reduced Christianity' to meet the needs of a sceptical age. 'I would staunchly hold,' he says, 'that the essential faith of Christ is more valid for the mind, more enkindling for the heart, and more heroically challenging for the will than our current agnosticism.' Perhaps he takes a pessimistic view when he says that 'for the first time in history, belief seems the exception and unbelief the rule'; but his opinion is worth noting, especially as regards conditions as he finds them in the United States; and, in any case, his affirmations are the more interesting and important when they are set against such a background.

Dr. BUTTRICK has written a preacher's book. He has the advantage of being able to write in a direct and nervous style. Words like 'picayune' and 'happenstance' will no doubt leave the British reader guessing; but his pithy sentences and picturesque language provide a medium of expression which many a preacher might well desire.

He explains that the language of his book is not technical, and that his purpose is not academic. Originally given to students, his lectures are now offered to a wider public in the hope that they may open up a path of light to many loyal and perplexed minds.

It is natural that Dr. BUTTRICK should address himself to consider the revolution in thought brought about in modern times through science. He does not believe that science intended an onslaught on religion, but he is keenly alive to the fact that serious misgivings have arisen in the minds of those who suppose that God has been replaced by 'laws of nature.' Scientific tests, moreover, have been so exalted that by inference other criteria 'seem callow.' 'Nowadays "prove it to me" means "prove it as science would prove it."' A longer quotation from Dr. BUTTRICK's book will show how he faces this problem.

'To "prove it scientifically" does not necessarily prove it by more than a mere fraction. We need no science to show that a lilac-bush in bloom is beautiful, or that a man should not insult his mother. The tests that prove flavone (chemical formula $C_{15}H_{10}O_2$) do not prove a friendship. Calvary may have its own deeper law of "the survival of the fittest." Scientific methods are applied by a segment of the man to a segment of his world. The segment, admittedly, has no lines: it is continuous with its circle, but it is yet only

a segment. We may well cherish the hope that another generation will overcome a too great absorption in the scientific, and explore loftier heights and deeper depths. Truth comes by the communion of the whole man, whether he be preacher or scientist, with his whole world. Who knows? in that communion the acme of intensity may be—prayer!

It is a feature in Dr. BUTTRICK's treatment that he preserves a fair balance. For example, he frankly admits that the quarrel of religion and science cannot be laid at the door of the scientist. 'The strife arose only when the advocates of religion stood athwart the quest; and, confusing the Ark with the Presence, constituted themselves the sole guardians of truth.' In his indictment of the Church there is a note reminiscent of the Old Testament prophets when, for example, he speaks of 'the whittling and twisting of Jesus' heroic "Thou shalt" or His "Blessed are they that" into a carping series of "Thou shalt nots." The anger, however, is that of a lover of the Church, for he believes that if we were to 'shatter it to bits' to-day, we should have to rebuild it to-morrow from the same human stuff. 'Nay, if all the critics of the Church were on a desert-island and could there build a new church, it would not be faultless: its members would be people like you and me, or like Peter the headstrong or Thomas the doubter.'

'The spire in the midst of quiet village or throbbing city is still a poignant augury—like a finger to the sky among a maze of streets and traffic, factories and homes, schools and hospitals; and outlasting them all, as though mankind sees in the Church his deeper home.'

Dr. BUTTRICK finds another 'troubler of Israel' in the new psychology, and he believes that in our time its spear of doubt has thrust more deeply than that of science. Like all youngsters, he says, it is too infallible. He writes, of course, from a land where J. B. Watson's 'Behaviorism' has made a far deeper impression than it has in Great Britain; none the less, we can appreciate the rapier-like thrusts of a doughty fighter. 'Is the

book *Behaviorism* also a response to external stimuli?' he asks. 'If so, how can it be "true?"' These questions are not mere dialectic: the sight of a behaviorist solemnly urging parents to teach this true gospel to their children is one to awaken an Olympian mirth!

After tracing the roots of modern scepticism in our contemporary practice with its mass production and materialism, its wars and fratricidal indifference, Dr. BUTTRICK treats such questions as 'Is God Real?' the Finality of Jesus, the Authority of the Bible, the Validity of Prayer, The Cross—and To-day, Life Beyond Life. Always he has something positive and arresting to say, and it is always said with point and emphasis. Perhaps this is illustrated best by his chapter on the subject of the Cross.

Why has the Cross 'such strange persistence'? Dr. Buttrick denies that either pity or theology is responsible. On the contrary, he holds that 'the Cross has provoked and has kept alive theology.' The Cross has persisted, he says, because Jesus has persisted, and lives because He lives. To the question, How does the Cross save us?, he has several answers. It saves us because it is a revelation of God, and because it shows us how we can live vitally by crucifying the lower self. 'We are saved if we walk in that wisdom of choice which is livingly and dyingly taught on Calvary.' But Dr. BUTTRICK knows that this is not the complete answer, and it is the merit of his discussion that he tries 'the deepest depths—which can never be sounded'; and for him these are connected with the fact of sin. Sin, as he sees it, is something from which we are saved by sacrificial death.

Dr. BUTTRICK does not pretend to know how it is that a sacrificial death makes atonement for sins, but he more than hints at an answer in a passage with which we must conclude this Note. 'The vicarious pain to heal us all must be the pain of some one in whom our common life is held. It must be the pain of God Himself. Yet not the suffering of a God unknown! How could that help us? Not the pain of a God remote from

our streets, our pains, and the dark folly of our sins : healing is by the touch of Life on life. Everybody's blood is weak and infected, and we are made strong by a transfusion of blood ; but it must be blood that flows in veins like our own ! The redemption clearly must come from *within* our humanity. It must move within our stream of life. . . . Where shall such an One be found, ready to live and die in the strange red law of our redemption ? " I, if I be lifted up, will draw all men unto me " . . . '

Mr. Archibald WEIR, M.A., is an original thinker whose thoughts refuse to be expressed in academic moulds. Such a thinker is not readily understood, and accordingly has to take the chance of being overlooked. But while the philosophy expounded by him is at once original and elusive, there is so much sincerity and attractiveness in his style that his readers are inclined to curb their impatience and make a real effort to understand his meaning. Miss Underhill classes him among ' natural contemplatives,' and the world is always ready to listen to such if they should be capable of describing the realities which have come home to their minds with power.

In his recent volume *Shallows and Deepes* (Blackwell ; 8s. 6d. net), Mr. WEIR examines certain of the implications of his spiritual philosophy for life in the workaday world. The book falls into two parts, of which the first part, ' Understatements,' treats of questions that belong to the surface of things, and the second part, ' Deepes beneath Consciousness,' of issues that never can be dragged to the light of day. In the first part such subjects as hearsay, pelf, usury, make-believe, and change are considered ; in the second, such subjects as esoteric questionings, self universal, trust, and hope. It is the treatment of the last-named subject to which we would here call attention.

Mr. WEIR begins with a consideration which, as he thinks, will damp much of the enthusiasm elicited by thoughts of a future life. Just as it was found in the Great War that men who had been

companions even for years in a prison camp failed to recognize one another after a few weeks of liberty (so rapid a difference in them did liberty make), so it may be that the dear companions who have encountered one another in this spell of a prison camp which is our life on earth will develop so variously in the freedom of the heavenly existence that they will also fail to recognize one another.

He urges that we must face such a thought as this if we are to understand the nature of the ' deeps beneath consciousness.' But if our affection for other selves is to withstand the disintegrating influences of space-time, it must exist only as part of a larger reality, and the very things amid which our affection abounded we have to learn to disregard. All earthly lineaments and human contacts must be forgotten if the dear companionship is to be restored in the musings of the spirit. That will not readily be possible to the bereaved. But during that interval hope, which is the happiest possession of the single life, will console and fortify.

' But the lesson is hardly acceptable to those who are dwelling upon charms, graces, and lineaments that but lately disappeared in the unknown. Yet the hope is that after long searchings beneath consciousness the lost fellowship will be recovered, unstained by any of the fleshly attractions and repulsions that are inseparable from earthly association.' And till the very end hope sustains the spirit.

The conviction is here involved that beneath our transient life there is a tie with what is real and independent of space-time, so that when our life has dispensed with the here and now the same reality will be experienced as we were tied to in the flesh. What change death may affect will only amount to still closer union with what we never left. Thus there is indicated the tie between those behind the material screen and those who have had the screen removed. The tie is a communion in all that for earthly life has appeared as ' self universal.' Our hope, therefore, is for the communion of selves in a universal, exempt from the vicissitudes of change.

The Greek affinities of Mr. WEIR's thought are obvious, but for a clear explication of his meaning reference would have to be made to his philosophical positions.

In *The Way to God* (S.C.M.; 3s. 6d. net) we have the most recent of the Broadcast Talks on religion. It is mainly concerned with broad, general, or what may be called philosophical, questions. A further series is to be published in September of this year on distinctively Christian doctrine. The two questions dealt with in the present volume are: What is Man? and Does God Speak? It is no reflection on the writer, who deals excellently with the former question, to say that, when we see the name of the new Dean of St. Paul's opposite the second we turn eagerly to see what he has to say about it.

In his three chapters headed, 'In the World Around us?' 'Through the Voice Within us?' and 'Through His Prophets?' Dr. W. R. MATTHEWS answers the question: Does God Speak? And he does so in the most satisfying and enlightening way. Dr. MATTHEWS is always fresh, direct, massive, and convincing. In his first chapter he gives as clear and final an answer to materialism as we could wish. In the second he shows how God speaks in reason and conscience. And in the third he takes a wide view of revelation, sweeping into his net Buddha, Socrates, Muhammad, the poet and the artist, as vehicles of the self-disclosure of God.

But we turn from all this to the chapter headed 'Answers to Listeners' Questions,' for this is the most interesting talk in the book. The questions show the reaction of the listeners to the apologetic Dr. MATTHEWS has stated, and the difficulties that remain in their minds after all he has said. The first question goes to the root of the whole business: 'It seems we must use all our faculties in the quest for God; why then does Jesus say that we must become like little children if we would enter the Kingdom?' The point is: Why argue and

reason about religion when all that is needed is the childlike disposition?

In answer to this Dr. MATTHEWS gives us a fine bit of expository writing. The popular idea of what Jesus meant by saying that men must become like little children is wrong. He cannot have meant that we should be childish in mind and credulous. Jesus tried to get people to think: 'After all, children generally are very inquisitive and never tire of asking questions.' This saying of Jesus has specially in view two characteristics of the child's mind. First a child is very direct in speech and thought. It goes straight for anything it wants. Its mind is not complicated by all kinds of conventions and compromises and inhibitions as the minds of most adults are. Those who would enter the Kingdom must have this same directness and simplicity in spiritual things.

And secondly, the child mind is receptive and plastic. It has not yet drawn down any of the blinds of its soul, it is not set in a rigid mould, it is open to all the influences of the world around. This readiness to receive new impressions, new revelations, must be the attitude of those who seek God's Kingdom. 'I have known great thinkers and wonderfully learned men who could be truly called childlike in character. The kind of human being whom we should never describe in such terms is the hard, worldly, cynical type. He, and not the honest seeker, is far from the Kingdom.' Christ's saying does not discourage thinking; it tells us of the spirit in which our thinking should be done.

The second question answered is a 'teaser.' Dr. MATTHEWS had argued that God is to be seen in the highest type of human personality, and a distinguished man of science wrote to him as follows: 'Why do you confine your attention to men like Socrates and Buddha? Why not bring in tyrants and murderers like Nero? If you infer the existence of God as the Creator of good men, why not infer the existence of the devil as the creator of bad men? Are you not just selecting the "comforting" facts and leaving out the rest?'

Dr. MATTHEWS says that as a Christian he is not concerned to deny the existence of the devil. But equally as a Christian he *is* concerned to deny that the devil can create anything. But his answer goes deeper. He had said that we ought to judge the Creator by His highest products. The challenge is: Why not judge Him by *all* His products? And that sounds reasonable until we realize that we are dealing with a world in which evolution and development are facts. There is not anything of which we can say 'it is complete; we know exactly what it is.' Aristotle said long ago that everything is what it can become. Its essence, its true nature, is what it has the potentiality to be.

Now, if we agree that human personality is the highest type of existence known to us, we still have to ask what essentially is human personality; what would it be like if its development were complete and if we could see all that it was capable of becoming? But no one looking at Nero or any other low grade of personal life could say, here is the real meaning of personality; here we see what it was meant to be. On the contrary we should

say rather, 'What wonderful possibilities are here wasted and defiled! Here is a person defective and spoiled.' On the other hand, when we look at one of the great heroes or saints we make a different judgment: 'Here is shown what man, in part at least, is like when complete. This is something like a man!' If we assume purposiveness in development, we must 'look to the end.' And if so, Nero is an example of frustrated purposiveness, for we could not regard him as having any value, whereas the saint or hero is an example of purposiveness triumphant.

The other questions raise the problem of suffering, and the practical issue: 'If conscience is a revelation of God, how is it that consciences reveal such different standards of conduct?' For the discussion of these points we must refer our readers to this admirable little book in which, in addition to Dr. MATTHEWS' talks, there is a section on man and man's need of God dealt with by the President of Cheshunt College, the Rev. J. S. Whale, as well as a general talk on the problems raised by the Rev. F. A. Iremonger, Religious Director of the Broadcasting Corporation.

Some Outstanding New Testament Problems.

VI. The Epistles of the Imprisonment in Recent Discussion.

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READERS familiar with recent trends in New Testament Criticism will not be surprised that the editor of THE EXPOSITORY TIMES has included among 'Outstanding New Testament Problems' a discussion of the origin of St. Paul's Imprisonment Epistles, *i.e.* Philippians, Ephesians, Colossians, and Philemon. For in the last few years there has been developed a hypothesis regarding these Epistles which even so doughty an opponent of it as Professor C. H. Dodd has characterized as 'the most serious challenge that has been offered to the generally accepted view of the chronological

order of the Pauline corpus.' In the present article our main concern will be to restate that challenge, for critical studies of the New Testament still continue to appear in which it is ignored altogether or treated in a way that is too superficial to have any value.

In one respect the problem of the Imprisonment Epistles is severely limited. It is generally accepted that Ephesians, Colossians, and Philemon (if they are all genuine) must belong to approximately the same time and place. The intimacy of link between these Epistles can only be broken by

denying the authenticity of one or more. The authenticity of Ephesians¹ is indeed seriously disputed, and its composition attributed to a date later than Paul; but it is hard to see, as Professor C. Anderson Scott² forcibly reminds us, how after the destruction of Jerusalem in A.D. 70, Gentiles could have been congratulated on being 'members of one body' with a people whose national aspirations and religious hopes had apparently collapsed in ruins, or how at an earlier date any one could have written such an Epistle but Paul himself. Philippians, however, must be treated in a separate class. Whatever decision we may reach after detailed investigation, there are no obvious reasons why it should be assigned to the same imprisonment as the other Epistles, or indeed to the same general period of Pauline activity. Opinions may further differ as to whether it is earlier or later than the others. The favourite interpretation of it as Paul's 'swan-song' rests on no secure basis, and ignores indications in the letter which tell decidedly against it; and, as is well known, Lightfoot preferred, mainly on considerations of matter and style, to relate it as closely as possible to Romans.

I. The tradition of the Church from the second century has been that the Imprisonment Epistles were all written at Rome while Paul awaited the issue of his appeal to Cæsar. For over a century, however, a recognition of the difficulties inherent in the Roman hypothesis has led scholars to ask whether some or all of the Epistles were not written rather from the imprisonment in Cæsarea; and recently Cæsarea has received the support of Lohmeyer in his volume on Philippians, Colossians, and Philemon in Meyer's *Kommentar*, as it did that of Haupt in the same *Kommentar* thirty years previously. Now the Roman hypothesis is being challenged from a new angle: it is claimed that during his three years' ministry in Ephesus and neighbourhood (Ac 19) Paul must have suffered an imprisonment (or imprisonments) not recorded in Acts, and that to this period some or all of the Epistles in question are to be assigned. There is nothing inherently improbable in the suggestion, for during his ministry in Asia Paul was obviously exposed to serious opposition and danger (cf. 1 Co 15³², 2 Co 1^{8a}), and his words to the Ephesian elders, Ac 20¹⁹; also the attack from Jews of Asia, Ac 21²⁷), and the references in 2 Co 11²³ and

Ro 16⁷ point to imprisonments (probably recent ones) of which Acts has nothing to say. These imprisonments took place *somewhere*, and several indications point to Ephesus or its neighbourhood.³ A notable fact is that one of the Marcionite Prologues, that to Colossians, reads: 'apostolus iam ligatus scribit eis ab Epheso.' It is sometimes urged, as for example by Professor Dodd, that 'the value of this statement is seriously weakened by the fact that these prologues ascribe Philemon, as well as "Laodiceans" (i.e. our Ephesians), to Rome.' But is the true inference from this not rather that in the latter case the writer of the prologues had no other guide than tradition, or it may even be guess-work, whereas his attribution of Colossians to Ephesus (and that in face of the obvious fact that it must have originated in the same general circumstances as Philemon) shows that here at least he was dependent on a tradition of independent value?

Little need be said here regarding the Cæsarean hypothesis. Was Paul at Cæsarea called on to face death, as Philippians reveals him to have done? With his thoughts set on getting to Rome, would he from Cæsarea have suggested an early visit to Philippi (Ph 2²⁴), or to Colossæ (Philem 22)? And is it likely that the fugitive Onesimus would have made his way to Cæsarea? Taken by themselves, the positive arguments adduced in favour of Cæsarea may serve to shake our confidence in the Roman hypothesis, and they may equally well be adduced in favour of Ephesus.

If the Ephesian hypothesis can be sustained, it will obviously alter very radically some of our traditional conceptions regarding the development of Paul's activity and thought.

(a) We shall no longer be able to draw on the Imprisonment Epistles for a picture of the Apostle's life in Rome, of the companions who cheered him in his imprisonment, of the hopes and fears with which he awaited the result of his appeal, of his plans for further missionary work if the appeal should be sustained. Biblical evidence for the Roman period is to be limited to the little we learn from Acts. On the other hand, we are provided with a wealth of new material to illustrate the period of the so-called third missionary journey. It must have been a crisis of singular gravity which led Paul to write as he does of the prospect of death in Ph 1^{20a} and 2¹⁷. And we can now trace with unexpected detail and assurance the story of

¹ Goodspeed thinks it was composed as a general introduction to the first collection of Pauline Epistles; see his *New Solutions of New Testament Problems* (1927) and *The Meaning of Ephesians* (1933).

² *Footnotes to St. Paul* (1935), 173.

³ The imprisonments may, of course, have been in some other part of the province; but the references in Philippians point to the capital city.

the Apostle's relations at this critical time with his various churches on both sides of the *Ægean*.

(b) If all the Imprisonment Epistles be assigned to this period, the sequence of Paul's extant correspondence¹ may be taken to be somewhat as follows: 1 and 2 Thessalonians, from Corinth; Philippians, 1 Corinthians, Colossians, Philemon, Ephesians,² from Ephesus or somewhere near; 2 Corinthians, from Macedonia (Ac 20¹¹); Romans, from Corinth (Ac 20²). And however great the probability that further letters³ followed during the long periods of enforced inactivity in Cæsarea and Rome, no such letters have come down to us.

(c) The belief that the Imprisonment Epistles date from the end of Paul's career has led critics to trace in them an advanced stage of Pauline doctrine. The question now arises whether this 'advance' is not entirely illusory⁴; and in so far as it is real, is it not due to factors other than lateness of date?

II. The fullest available statement of the Ephesian hypothesis will be found in my book⁵ on *St. Paul's Ephesian Ministry* (1929), where I have argued (a) that a serious charge, which might have involved death, was brought against Paul after he had been in Ephesus about two years, and during an imprisonment on that occasion he wrote Philippians; (b) that a year later, being put on parole after the Demetrius riot, he wrote Colossians, Philemon, and (we may suppose) Ephesians.

It can scarcely be said, as Dr. Vincent Taylor pointed out in his introductory article of this series (*THE EXPOSITORY TIMES*, October 1934), that the challenge there presented has been adequately followed up in this country. Apart from reviews, I have seen since then only two articles⁶ dealing

with the subject—one (rejecting the theory *in toto*) by Professor C. H. Dodd in the *Bulletin of the John Rylands Library*, Jan. 1934, the other a much shorter study by Professor C. J. Cadoux in *THE EXPOSITORY TIMES*, July 1934, in which Philippians is accepted as Ephesian in origin, while Colossians and Philemon are assigned to Rome. Sympathy with my position is expressed by Professor J. A. Findlay in his short commentary on *Acts* (S.C.M. Press). In his recently published *Footnotes to St. Paul*, Professor C. Anderson Scott attributes Philemon, Colossians, and Ephesians to Ephesus or some place near by; and with a recognition of the true meaning of 'the Prætorium' (as the Governor's official residence) and 'the members of Cæsar's household' (who are 'like members of our sovereign's Privy Council'), he concludes, as regards Philippians, that 'the reasons most relied on for connecting this Epistle (and the other "Epistles of the Imprisonment") with the capital disappear.'

The Ephesian hypothesis has been supported by (among others) Deissmann and Feine in Germany, Goguel in France, and the late B. W. Bacon in America. Professor Michaelis⁷ of Berne has followed up his earlier monograph, *Die Gefangenschaft des Paulus in Ephesus*, by a lucid and convincing study, *Die Datierung des Philipperbriefes*, and a new ally has been found in Professor Pongrácz of the Reformed Church College in Papa, Hungary, a translation of whose book (*Pál Apostol Efezusban*) would be very welcome. The most comprehensive rebuttal of the Ephesian theory is that of the Roman Catholic scholar, Dr. Josef Schmid, in his book *Zeit und Ort der paulinischen Gefangenschaftsbriefe*, but the various versions of the theory oblige him to fight on too many fronts at the one time.

III. I could have wished that for the present article a writer had been found who is less definitely committed than I am to the new hypothesis, or that those who are unconvinced or violently disagree with me had furnished me with more positive reasons for their doubts and disagreement. My general position is, not that the case for Ephesus can be proved, but that on a balance of probabilities it can be shown to be immeasurably stronger than the case for Rome.

To begin with a general argument. I do not deny that all those friends mentioned in the letters—Aristarchus, Epaphras, Onesimus, Timothy, Mark, Tychicus, Jesus Justus, Luke, Demas, Epaphroditus—*might* have followed the Apostle to Rome; but is it likely? I disagree with Professor Dodd about

¹ Galatians may also belong to the Ephesian period. I prefer to regard it as the earliest of the letters, dating it before the Council of Ac 15.

² Ephesians was probably a circular letter to the churches of Asia. Our Epistle would come from a copy which was addressed to, or found at, Ephesus.

³ It is difficult to accept the Pastoral Epistles, in their present form, as genuine. The undeniably Pauline sections in them date, I believe, from the Ephesian period.

⁴ E.g. with regard to the Christological passage in Ph 2, Lohmeyer, in his commentary, and again in *Kyrios Jesus*, sees in it an early Christian hymn, translated from an original Aramaic source.

⁵ References to earlier literature will also be found there, and in Deissmann's *Pauli* (p. 17).

⁶ Articles by myself appeared in *Theology*, Jan. 1931, and in *THE EXPOSITORY TIMES*, Oct. 1931, the latter dealing with the Ephesian origin of Philippians.

⁷ As we go to Press there has appeared a commentary on Philippians by Michaelis (Leipzig).

Aristarchus. Ac 27² does not say that when this loyal Thessalonian set sail in the Apostle's company, he was 'in some way sharing his imprisonment,' and it provides no 'constructive evidence that Aristarchus was with Paul when he was imprisoned in Rome.' Even Lightfoot, who accepted the Roman origin of Colossians, believed that when Paul changed ships at Myra (Ac 27⁶), Aristarchus went home to Thessalonica.

Philemon, Colossians (and Ephesians).—Where is Paul—in Rome, or still somewhere in Asia—when he is joined by the runaway slave from Colossæ, and when he writes to Philemon holding out the prospect of an early visit to Colossæ and requesting that a lodging should be got ready for him? (Philem 22). Conceivably Onesimus, in desperate circumstances such as the letter to his master gives us no reason to postulate, might have crossed two seas and a thousand miles of dangerous road, passing by Ephesus¹ and many other populous cities in order to hide himself in the Imperial capital. Conceivably the Apostle in his Roman prison might have changed his mind about going on to Spain (Ro 15²⁴), and decided instead to revisit Asia, and in particular to pay his first visit to Colossæ. But long before he could have arrived at that remote and unimportant town in the Lycus valley, must we not allow for the eager news preceding him of his release, his journeyings eastwards, his subsequent arrival at Ephesus or some such centre in Asia? That one so situated should bespeak quarters at Colossæ suggests the air-mindedness of the twentieth century rather than the rigorous conditions, which Paul himself knew so well (2 Co 11^{25ff.}), of travel in the first. Professor Dodd grudgingly admits that these arguments, together with the fact that Timothy was with the Apostle, give the Ephesian hypothesis 'some slight balance of advantage over the Roman,' but he refuses to allow them to influence his judgment, on the plea apparently that all things are equally possible where the full facts are not known.

But however plausible may seem the case for assigning Philemon, and with it Colossians, to Ephesus, there are certain factors, we are told, that tell fatally against it. The narrative of Acts, says Professor Dodd, leaves *no room* for an imprisonment following the Demetrius riot, the time to which I assign the writing of Colossians and Philemon. If, after telling how the crowd laid hold on Gaius and Aristarchus and how Paul was persuaded to keep out of the way (Ac 19²⁸⁻³¹), the

narrator (who was personally present in Ephesus, as we see from his name in the list of greetings, Col 4¹⁴, Philem 24) *omits* to record an imprisonment, then he 'has definitely misled his readers.' 'If Acts is to be trusted at all, there was no imprisonment at Ephesus at this time.' This is very much stronger language than the case warrants. Luke, who has preserved an almost total silence regarding Paul's early imprisonments, may have had his own reasons (apart from negligence or dishonesty) for silence in regard to this one. The action of the friendly Asiarchs in keeping Paul clear of the immediate trouble is no evidence that police interference did not follow later. Besides, as I have argued on internal evidence (p. 142), this particular imprisonment need not have meant more than that, in view of the disturbed state of the city, the Apostle was taken into custody² and forbidden for a time to preach (Col 4³). I am not concerned to claim, where so much is hypothetical, that I have established my case; but when Dr. Dodd asserts that 'the case does not so much break down as go by default; there is no case to send to the jury,' I demur.

Dr. Cadoux is more generous in recognizing the strength of the case for the Ephesian origin of Philemon and Colossians; yet he feels compelled to reject it as being effectively 'matched by a fact on the other side.' The fact to which he attaches such weight is the presence of Luke when Paul wrote these two letters (Col 4¹⁴, Philem 24). 'Now we know that Luke was with Paul at Rome; but we can be fairly sure that he was *not* with him at Ephesus: the Ephesus story (Acts xix.-xx. 1) contains extremely few incidents and details, and is not among the "we-passages" of Acts.' Dr. Cadoux ignores the fact that in my book (p. 91) I have anticipated this objection. The special services which 'the beloved physician' was able to render to the Apostle need not have brought him into prominent public notice; and is it seriously argued that if at any time he decided to pay a private visit to his master he must, without question, have concocted a 'we-passage' to indicate the fact? If we look for some indirect indications that he *was* present at the time under discussion, may we not find them (a) in the increased detail which appears in this part of the Acts narrative (10^{21ff.}); (b) in the insight into the mind of Paul revealed in vv. 21, 22, where especially the direct quotation of the Apostle's words ('after I have been there I must also see

¹ Pongrácz argues that the Temple of Artemis would be a place of refuge.

² I do not interpret this custody as purely 'protective,' as Professor Dodd implies.

Rome') and the use of the phrase 'purposed in the spirit' (referring to a divine revelation) look singularly like a reminiscence of an intimate conversation with the Apostle?

Philippians.—(i) Here, again, we may learn from Paul's records and plans of travel. The solemn statement of Ac 19^{21f.} already referred to, according to which first Timothy and then the Apostle himself (when the way should open up) was to advance from Ephesus to Macedonia and to Greece, is corroborated in a letter which certainly dates from the Ephesus period (1 Co 16⁸⁻¹⁰); and when a similar statement of plans confronts us in Ph 2¹⁹⁻²⁴, what are we to make of it? Rejecting the obvious hypothesis that here also Paul is in Ephesus, facing the same general situation, are we to contend that he is now in Rome, where he finds himself forced to abandon or postpone the hope of new conquests in Spain because (as is alleged by Dr. Dodd) of Jewish opposition in Philippi? The general warning about Jewish opposition (Ph 3^{27f.}) points to an imminent rather than a present danger—it was likely to come from without, for in Philippi itself there were apparently few Jews; and there is nothing in Philippians, just as there is nothing in Colossians, to suggest that Paul is so troubled about hostile developments that he has to throw overboard his plans for the west in favour of a return visit to the east. Paul's plans were undoubtedly made under divine guidance; but the guidance was revealed, I believe, in the solemnity with which they were conceived rather than in the readiness with which they were abandoned.

(ii) A still stronger argument is found in the numerous journeys, not fewer than four on a careful reading of 2^{25ff.}, which have recently taken place between Philippi and the place of imprisonment; Timothy, too, is to travel to Philippi and to come back to report before Paul himself sets out; and we may note that news of Epaphroditus's illness travels to Philippi and back before the gift which he brought is acknowledged. Here we have an argument against Rome which is not lightly to be set aside by any considerations of the length of the Roman imprisonment or the facilities of travel to and from the metropolis. 'An Ephesian imprisonment can only have lasted for a few weeks at most,' says Professor Dodd. How do we know? A Caesarean one lasted two years. And when Dr. Dodd goes on to ask: 'How were these long journeys to be avoided?' my answer is, not that they could not have been made if the necessity for them arose,

but that on a general view of the conditions it is much less probable that they were made over the 850 miles of land and sea which separated Philippi from Rome than by the comparatively short crossing (seven to ten days) between Philippi and Ephesus.

(iii) I should like to lay stress on Paul's financial relations with the Philippians (4^{10ff.}). Having contributed frequently to his support when he was in Thessalonica and Corinth, they had, after an interval, found means to do so again. On the Roman hypothesis that interval was one of about twelve years, covering a period during which he had revisited them twice and had for long been comparatively near them. On the Ephesian hypothesis it need not have been more than two years, and the Philippians had renewed their assistance on the first subsequent occasion of serious trouble for the Apostle. 'This looks like a serious argument,' says Dr. Dodd. To demolish it he appeals, in an argument which I fail to understand, to certain evidence from 2 Corinthians, an Epistle which (though he uses the phrase 'at this very moment') I date *two years later* than Philippians. Has Dr. Dodd confused two distinct kinds of contributions, (a) support for the Apostle in his missionary work, such as Paul was apparently willing to accept, but never from a congregation in which he was at the time working—it was such contributions which at Corinth¹ 'gave an awkward handle for a charge of *πλεονεξία*'; and (b) those other contributions which he invited on behalf of his fund for the relief of Christians in Judaea?

I close with certain observations of a more general kind.

(i) Expressed merely in vague, general terms, the Ephesian hypothesis is exposed to obvious criticisms which may disappear when it is defined more precisely. Thus, for example, Professor E. F. Scott objects (*Journal of Religion*, xi. 277): 'The strongest argument against the Ephesian theory is the character of the letters themselves. They contain some of Paul's weightiest thinking, and could hardly have been composed in brief spells of imprisonment when he was waiting every moment to be thrown to the lions.' But on my reconstruction any danger there ever was of the arena had passed even by the time Philippians was written, and the other letters date from a later period of comparative inactivity and safety. On the other hand, any detailed reconstruction must necessarily be tentative, and criticisms of detail need not

¹ Cf. *St. Paul's Ephesian Ministry*, p. 266.

perhaps invalidate the hypothesis as a whole. And just because it is so tentative, I shall naturally welcome criticisms of my own reconstruction which point to obvious errors or suggest possible improvements.¹

(ii) Though psychological or doctrinal considerations cannot in themselves, or without careful inquiry, be taken as providing a sure index to the relative order of the Pauline Epistles, nevertheless a chronological scheme that is to win approval must be found to be psychologically or doctrinally tenable. Acceptance of the Ephesian hypothesis will ultimately necessitate the rewriting of the story of Paul's spiritual pilgrimage and of his developing grasp of Christian truth. The task need not involve elaborate reconstructions, for, with the possible exception of Galatians, all the undisputed Epistles are now to be grouped within the narrow compass of approximately seven years, and it is probable that the chief lines of Paul's thinking were already laid down before any of these Epistles were written. Yet the troublous period of the Ephesian ministry would seem to have affected profoundly Paul's thought and outlook, familiarizing him with the prospect of death, intensifying his conception of the resurrection life, and clarifying his views on the Ecclesia of God

¹ Only in one material point, and that not connected directly with the Imprisonment Epistles, do I see any reason to change my position. I took over, without argument, and without making it an essential part of my theory, the familiar hypothesis that Ro 16 was originally addressed to Ephesus. I am prepared to abandon that hypothesis, and to infer from Ro 16 that some of the friends who had stood by Paul in Ephesus, including Aquila and Priscilla who had previously been resident in Rome and were now presumably at liberty to return, had been sent on ahead to prepare the way for the Apostle's coming to the metropolis.

and on the ethical implications of the gospel. On purely doctrinal grounds there is no good reason why Philippians should not be grouped closely with 1 Corinthians; but there are problems connected with Ephesians, and to a lesser extent with Colossians,² which call for fresh examination. As an example we may note the contrast between the two views of marriage in 1 Co 7 and Eph 5^{22ff.} Even so, however, it seems unnecessary to allow the contention that these letters can only be accepted as Pauline if they are put at the close of the Apostle's career. Advocates of the Ephesian theory are often reprimanded like naughty boys: 'If you don't leave these letters where they are, we'll lose them altogether!'

(iii) Even in the field of literary criticism acceptance of the new hypothesis will raise far-reaching issues—for example, the relation of the Imprisonment Epistles to the Pastorals,³ or the historical value, the purpose, and even the date of the book of Acts. And many who acknowledge the strength of the arguments in its favour may be loath to commit themselves until they see more clearly its bearing on other problems. But though there is no such thing as an isolated problem, we must sometimes be content to take one problem at a time. And even if it do nothing more for us, the present study will not have been in vain if it leads us to see that, wherever the Imprisonment Epistles may have been written from, there is no sound reason why we should any longer associate them with Rome.

² In considering the development of Christological speculations in the Colossian Church, we ought to allow for a diffusion of Christian ideas among the synagogues of Asia previous to and independently of Paul's ministry in Ephesus.

³ Cf. *St. Paul's Ephesian Ministry*, chs. 14 and 15; Michaelis, *Pastoralbriefe und Gefangenschaftsbriege* (1930).

Karl Budde.

BY PROFESSOR T. H. ROBINSON, LITT.D., D.D., CARDIFF.

ON January 29 Karl Budde passed quietly away. The news was received with deep regret by a large number of people, not only in Germany, but also in this country, for he was well known personally to his British colleagues and had lectured to the

Society for Old Testament Study, of which he was an honorary member. In spite of his advanced age—he was near the end of his eighty-fifth year when he died—he retained to the last his keenness and vigour of body and of mind. Many a man

twenty years his junior might well have envied him his upright carriage and his quickness in debate, and though his hair was white and his face seared with the ravages of time, no one who met him for the first time would have guessed that he had shouldered a needle-gun in 1870, and had seen in manhood the birth, as well as the death, of the German Empire.

To the world in general Budde was known as a great scholar; to his friends he was much more. He had a wide range of interests, and there was little in the human sphere that he accounted alien to himself. He loved scenery, mountain and valley, river and plain, especially the wooded hills of Marburg, where he made his home for the last thirty-five years. His characteristic Christmas card was a view of the town, nestling among the trees, with a cross pencilled in blue or red to mark the site of his own house. He was an expert critic of painting and of general literature, but, next to Old Testament studies, music claimed his greatest enthusiasm. In spite of a minor deformity of the little finger, he was a skilled pianist, and he loved playing duets with younger people. Like most Germans, he delighted in song, and in a domestic circle would listen with untiring eagerness to piece after piece, offering from time to time appreciative comment and suggestion. He will long be remembered for his charming collection of ancient Christmas carols, some of which go back as far as the fourteenth century. This in itself was no mean contribution to the study of German folk-song.

Budde was a man of strong feeling, and in his likes and dislikes there was no uncertainty or dimness. Where he loved, he loved intensely; where he hated, he hated passionately. A fervid German nationalist, who had himself suffered grievous personal loss through the Great War, he found it difficult to forgive the victorious enemies of his country. His bitterness—which was, after all, but the reverse side of his love for his people and his family—was so great that it was not until some years had passed that he could bring himself to visit this country. Yet he conquered himself, and in the last years of his life gave freely of a warm friendship to such of his British colleagues as sought it. The same characteristics were manifest in his personal relations. 'He hates me,' he once said of a scholar from whom he strongly differed, but the expression on his face suggested that the feeling was not all on one side. All his life he was a keen controversialist, and the last article of any length from his pen was a forcible answer to a pair of scholars who had expressed

views which he did not share. Yet he did not necessarily allow a difference of opinion to interfere with his personal relationships, and could maintain a wholly friendly correspondence with his professional antagonists. All that he demanded was that their retorts should be courteous and considerate; he was very sensitive to any form of expression which savoured of abuse, and to neglect of his own work. Yet he was always ready to believe that an offence in either direction was committed through carelessness or inadvertence, and to meet a sincere apology with warm-hearted forgiveness. With some, at least, of those who knew him, there will ever remain the memory of a strong and lovable personality.

It is impossible here to give even a list of the work Budde produced during his sixty years of literary activity. Most living professors of Hebrew and Old Testament studies heard of him in their student days as one of the established authorities. Like Edouard Meyer, he contributed both to the first and to the fifty-first volumes of the *Zeitschrift für die Alttestamentliche Wissenschaft*, and during the half-century there can have been few volumes in which his name does not occur. He wrote also in other periodicals, e.g. in the *Journal of Biblical Literature*, while he often printed articles of a more popular kind. The total of books and articles appearing over his name cannot be far short of five hundred; the official list given in the complimentary volume presented to him on his eightieth birthday already enumerated 438 separate items. This figure includes reviews, but Budde always felt that his reviews were real contributions to scientific study.

His books included commentaries, critical studies, and expositions of the religion of Israel. Several of these stand to-day as the best works of their kind; in particular, his commentaries on *Judges* and *Samuel* have never been surpassed for accurate scholarship and suggestive interpretation. Though the conditions of the series for which he wrote demanded conciseness and brevity, the supremacy of his work remains unchallenged even by longer and more elaborate commentaries. His *Job* is still regarded in some quarters as the finest commentary yet produced on the noblest monument of Hebrew literature. Budde edited a Hebrew Grammar for use in schools, and his smaller volumes include sketches of Hebrew literature and Hebrew religion. The early narratives of Genesis had a fascination for him (as, indeed, for many others); he published his *Biblische Urgeschichte* in 1883, and in 1933 was still discussing the problems presented by the

Paradise story. His work on the Prophets was less extensive, and suffers from being scattered through the pages of various journals. He was, also, less at home here than in dealing with the narrative portions of the Old Testament, for which his genius was peculiarly adapted. But his comparatively recent studies of Isaiah and Hosea must command the respect of every reader, and form a contribution to our knowledge of these Prophets which no scholar can afford to neglect.

It was in exegesis of a special kind that Budde above all things excelled. He could deal with a text on philological and critical lines with an accuracy and a sureness of touch for which he had no equal in modern times. It goes without saying that he had the very highest ideal of scholarship. He was satisfied with nothing less than the most thorough examination of every point with which he dealt, and demanded of himself as well as of others a meticulous accuracy in stating his facts. His conclusions might be open to challenge, but the basis on which they were erected was solid ground, and where men differed from him it was safer to advance beyond his position than to attempt its overthrow. He was at his best in the close study of the Hebrew text, and here no detail escaped him. As a textual critic he was moderate, avoiding the extremes of excessive conjectural emendation and of slavish adherence to the traditional text; when he felt free to accept the suggestions of others, he was most careful to assign the credit where it was due. He was not lacking in imagination, as some of his work on the details of Old Testament religion shows, but it was a faculty which he distrusted in exposition, and it was seldom allowed free rein in his exegetical work. Of a rival scholar he once said, 'He is a poet, and is therefore unfitted for expounding the work of others.' Whether we agree with the soundness of the dictum or not, we cannot but recognize that it embodies a principle which he applied to his own work, and, while it hampered him in those aspects of his work which demanded the interpretation of a personality, we are compelled to admit that, from other points of view, it gave a soundness, we might almost say a solidity, to all that he did.

As a positive contributor to the scientific study of the Old Testament, Budde will be remembered chiefly on two grounds. He was a strong adherent of the Graf-Wellhausen school, and did not a little to advance its position. The earliest of his considerable books worked out a further analysis of J in the opening chapters of Genesis, and it is mainly to his skilful presentation of the subject

that we owe what is now a generally accepted opinion in the critical school, that the J and E elements of the Hexateuch are continued into the books of Judges and Samuel. Even more significant was his contribution to the study of Hebrew poetic form. One of his earliest publications was an article in the *Theologische Studien und Kritiken* for 1874, in which he denied the existence of anything like metre in Hebrew poetry. Ley's epoch-making *Grundzüge des Rhythmus* (1875) failed to convince him, but in 1882 he printed an article in the *ZAW* on the Hebrew Dirge, which proved to be one of the most important contributions ever made to the subject. Here he expounded his theory of the 'Qinah metre,' and there are still scholars who are prepared to accept this and no other specific form in Hebrew poetry. It is true, however, that the majority have gone further, and that work of Ley, followed up and developed by Sievers and Gray, (to mention only two of many scholars) has tended to secure recognition for a wider theory of Hebrew metrics. It was, perhaps, characteristic of Budde that he could not commit himself to a position in advance of that which he had discovered in his early days. Yet he could sympathize personally with those who went further, and one of the last notes from his pen—it may be the last of all—was a friendly, almost an affectionate, greeting to a much younger man who had ventured to differ from him in this matter. 'In fifty years Budde has learnt nothing' was a remark made by a brother scholar not long ago in connexion with metrical theory, and, while the judgment may be too sweeping, it contains a modicum of truth. He was conservative in temper, and did not readily accept opinions newly propounded by others; those to which he held were, for the most part, the result of his own study and thought. When once he had adopted an attitude or worked out a position, it was but seldom that he could be induced to change it.

Budde wrote and spoke English well, though with some slowness and hesitation. His German style was simple and clear; he seldom left his readers in doubt as to his meaning, and his work is always fairly easy to translate. He had the gift of arranging his material, and of so marshalling his facts as to lead simply and naturally through all his premisses to his conclusion. It is difficult not to be carried away by him on a first reading; it is only after a careful and very critical perusal that we suspect weakness in his position, or the possibility of another solution for the problem in hand. His very handwriting was characteristic, for it was

not merely clear, it was at once beautiful and strong, and it was a real pleasure to receive the postcards which formed his normal medium of communication with some of his friends.

Budde's passing marks the close of an epoch in the history of Biblical studies. During the greater part of his sixty years of active life the most prominent feature of Old Testament studies was the Higher Criticism of the Hexateuch as exemplified in the Graf-Wellhausen school. There is still a large element in the reading public to whom the term 'Higher Criticism' means little else. It is true that its essential principles have been applied to the study of the Prophetic Books only in recent years, but, as far as the Hexateuch is concerned, its work is finished. The careful literary analysis of ancient documents, based purely on philological and stylistic grounds, has reached its climax; in the work of men like Sellin, Gunkel, Eissfeldt, Hempel, Galling, Baumgartner, and others we seem to be entering a new stage. It is even possible that we may have to abandon some of the conclusions which seemed to be well established when Driver's *Introduction* was written. There are from time to time objections raised to certain features of the analysis (e.g. by Volz and Rudolph) or to the dates assigned to various elements by the 'regnant hypothesis'—Deuteronomy in particular has been the subject of much discussion in recent years. But the great body of younger scholars, including some whose eyes are keen to detect weakness in an established theory, has seen as yet no reason to discard the general literary conclusions popularized by Wellhausen more than half a century ago.

To-day Old Testament studies are already in a new stage. The old literary criticism still plays an important and essential part, but it is no longer the main theme of interest or of discussion. The

archæological researches of the twentieth century, especially since the War, have given a new prominence to historical criticism. Comparative anthropology and a fuller appreciation of the forms of religion current among the nations round Israel have given a fresh impulse to the study of her popular beliefs and ritual, especially in the period of the monarchy. In a certain sense the turning point came when Gressmann succeeded Marti as editor of the *ZAW* in 1924, and the general nature of the change may be illustrated by a comparison of the *Kurzer Handcommentar zum Alten Testament* on the one hand with Gunkel's *Psalms* and the new *Handbuch zum Alten Testament* on the other. To the older group belong men like Wellhausen, Driver, Marti, Cheyne, and Duhm. Bertholet's *Kulturgeschichte Israels* definitely showed him to be capable of moving from the older point of view to the newer, and but for Gray's early death we should almost certainly have found in him our greatest leader. Budde was the last survivor of that great company of scholars who dominated Old Testament studies for nearly half a century. The newer school may from time to time be charged with allowing too much play to imagination and with basing their conclusions on somewhat subjective reasoning. It is much easier to differ from them and to maintain an independent point of view. The work of the older men was marked by a definiteness and a precision which are possible only to those who deal with the more concrete factors in life. The problems of the newer scholarship appear to be, and perhaps are, less capable of assured and positive solutions, and the results may always be more or less hypothetical. Higher Criticism, in the strict sense of the term, may have offered a simpler task, but it imposed a sterner discipline, and of that discipline the work of Karl Budde offered one of the noblest examples.

Literature.

LIFE AND THE BEYOND.

HERE is a book which seems certain to have a wide appeal, and it deserves it. For *The Valley and Beyond*, by the Rev. Canon Anthony C. Deane (Hodder & Stoughton; 3s. 6d. net), could, in its way, hardly be bettered. To begin with, as one reads

one becomes growingly conscious of a strong and personal liking for the author. He is the kind of man with whom one would sit very far into the night, confidently breaking through one's usual reticence, because entirely sure of a quick sympathy and vivid understanding; and listening with profit and new inspiration as, unfolding his whole mind,

he, on his side, talked easily and naturally and with a convincing sanity and soundness upon the deeps and mysteries of life—delightful, helpful talk of a brave man who has faced things at their darkest and remains entirely unafraid, with a quick smile and a charming humour, and a faith that never shirks, and never overpresses, and so wins assent. His book is just such a man so talking about death and life and the Beyond; and all the problems, and the aches, and the glories, and the darkness which those arouse within the mind. And not a page but has its telling sentence and its apt phrase and its wise teaching. How Christian is his protest against our unchristian views of death; and how rarely does one come upon that note! How wise his dealing with the great enigma of the fact of sorrow and the like in this which is God's world; or with 'the muddled thinking' that would stun and dwarf us into an abject insignificance by the vastness of the universe, or confuse us by using mere time concepts for eternity! How honest the facing of those stern pages in the Scriptures which are usually left in shadow, and the case of those who have condemned themselves to the left hand.

'I never wrestle with a chimney-sweep,' remarked a wise man long ago. The Canon never wrestles with the things that he dislikes; he sets them down in their own native absurdity, and lets it go at that, as when protesting against unwise views of heaven he remarks how strongly as a small lad he disliked the hymn,

What rapture will it be
Prostrate before Thy throne to lie,
And gaze and gaze on Thee!

'To see the face of God—that would be glorious. But (having tried the experiment on my bedroom floor) I found that to combine lying prostrate with gazing upward at an imaginary throne was extraordinarily difficult and uncomfortable. And if heaven really meant that one were to lie prostrate and gaze and gaze forever, the bother of being good in order to qualify for entrance to heaven hardly seemed worth while.'

Or as, when resenting the vulgarities of spiritualism, he tells us of a medium who, falling into a trance, is under the control of an Indian, Blackfoot, and through him takes 'spirit photographs' he merely adds, 'Well, I think of my beloved father. Unless he has changed beyond recognition, I can imagine hardly anything that would please him less than to be recalled from Paradise because an Indian called Blackfoot desired to take a photograph.' And that seems to be that.

The Canon never argues: he listens to the difficulty, he states his view quietly and effectively, all the more effectively because he never goes beyond the evidence, and with many a humble admission of our human ignorance. And the things with which he deals are so momentous. Not merely—though he does touch on these in the by-going—such matters as Reincarnation or the Possibility of Immortality for certain animals, but the Resurrection of our Lord, the Blessed Dead and what has happened and is happening to them, and their continual nearness to us; and the Intermediate State, if such there be, and the point and meaning of the discipline of things; and finally, If all this is not true, what then? But if it is, how glorious a thing life is! And for himself he has no doubt, is as sure of those certainties to him as of his own existence. And as he talks of them they must grow very real and sure even for timid, questioning souls.

In one place, when protesting that Eternal Life is not a future thing, but begins here and now, although it opens, later, into its fullness yonder, he says that for old people to complain that there is no use making new friendships, since no time is left for them to ripen, is folly, because things started here have all eternity in which to reach their fullness and fruition. Well, one reader, growing old, who feels that in the author he has come on a new friend, hopes that among the other gladnesses that lie beyond the valley this also may be added, really to have that talk, with no short night ebbing away, and no swift dawn to break and interrupt it. Meanwhile he thanks the Canon for a book that must be of real service.

THE JEW AND THE WORLD FERMENT.

A cleverly sensational cover rather prejudices one against *The Jew and the World Ferment*, by Professor Basil Mathews, M.A. (Edinburgh House Press; 2s. net); and there is here and there within the book a touch of journalism and of overstrain. Yet the distinguished author treats his intricate theme with a lucidity that is impressive, and is himself so moved that he moves others. It is not a surprise to hear that a second edition of his book was called for within a week of publication. For here you have the tragic tale of Jewry past and present—of its long agonies down through the centuries, and its enigmas and perplexities to-day, photographed for us by a skilled and sympathetic mind. This wonderful people, scattered as no other race on God's earth is, yet which has held

together in whatever alien atmosphere it found itself, unbroken by appalling persecutions (and the very worst of them happened only the other year in Russia), by gross injustices, like that decree of Pope Pius v. which allowed them no trade of any kind with Christians save in old clothes, by terrible penalties heaped on them for their one crime of being Jews; this queer community, holding to this day so doggedly to the old and often beautiful ways and laws, and somehow wakening so fierce and so persistent a dislike; this nation to which the world owes far more than to any other, and yet periodically turns on it—as once again in Germany to-day—with an insensate cruelty and hatred, seems at last breaking down, and to be like to lose its soul in an empty materialism that is replacing the old splendid dreams (see, for example, the pathetic picture of life in the new Palestinian city of Tel-Aviv) or in an abandonment of Judaism—not, alas! for Christianity—but for a sheer unspiritual paganism, preferring that to the old loyalty and the old ostracism. 'We are witnessing the momentous and disastrous tragedy that one million and a half (or three out of every four Jews in New York) profess no loyalty to any coherent fellowship organized around spiritual truth. These materialist Jews thus constitute a fifth of the total population of the city.'

That is the story Professor Basil Mathews has to tell, with facts and figures to substantiate him step by step. If you would know the horrors of the past, the meaning and the facts of the non-Aryan policy of Germany, the rise and prospects of Zionism, the life of an orthodox Jew to-day in his home and in his synagogue, the questionings of the more liberally-minded spirits, the cruel dilemma of Jewish youth caught between a devotion to his race and to his national home, the facts concerning the resettlement in Palestine and of the prospects there, the Jewish outlook upon Christianity and much else just as interesting, you will find it in these crowded and informing pages.

IN THE LIGHT OF ANTHROPOLOGY.

No serious student of the Bible can afford to neglect the work done by scholars in other fields than his own, for many of these closely impinge on his special sphere, and may contribute not a little to his own knowledge. No man to-day can be a real specialist in more than one branch of knowledge, and for a just appreciation of the Old Testament we need information from Archæology, Geography, Assyriology, Egyptology, and Anthro-

pology—possibly from other sources as well. While the Biblical specialist may not be prepared to accept all the conclusions drawn by his brother scientists on his own particular field, he will at least welcome their suggestions, and, as far as possible, use them for the elucidation of his own problems. It is from this point of view that we must approach Professor E. O. James's new book, *The Old Testament in the Light of Anthropology* (S.P.C.K.; 4s. net). The author is primarily an anthropologist, and reviews the whole political and religious history of Israel in the light of his own researches. He accepts in the main the conclusions of the literary and philological critics, and discusses at some length such matters as the early traditions of Israel and the myths and ritual current in pre-exilic days. Since this is a popular handbook, it is unfortunate that Professor James appears to have allowed a number of misstatements on Biblical matters to remain uncorrected, but most readers will be able to check these things for themselves. On the other hand the book does form a very useful collection of material which is scattered over a great many different books, periodicals, and monographs, and his work is, in the main, a valuable compendium of the more important results that have been reached in recent years. He gives us, of course, some of the most important results of that research of his which found expression in his great work on the 'Origin of Sacrifice,' but the discoveries and theories of others are also very freely cited. We have pictures from Egypt, Mesopotamia, Ras Shamra, and elsewhere, while there are repeated references to the beliefs and practices of primitive peoples. It is no small matter to have brought all these together, and to have compressed them within the limits of a small handbook.

DR. ORCHARD AS A ROMANIST.

The Rev. W. E. Orchard, D.D., has written a 'Guide for the Perplexed' under the title *The Way of Simplicity* (Putnam; 5s. net). It is for the most part a book of devotion of a helpful kind, though it lacks the peculiar virility that used to mark the writings of its author. The main purpose of this 'guide' is to persuade everyone that the life of devotion is perfectly simple, so that everyone may know just what to do at any point, and may cherish a hope of arriving safely where God wants to bring us, 'at home within His heart.' So we find simple faith, simple ways of prayer, simple forms of service, the simple way out of difficulties

and so on. It is all good, if a little dull. There is one exception to the dullness—'A Simple View of Eternal Life.' Former admirers of Dr. Orchard will be sorry to read this chapter, which accepts all the mediæval conceptions of the other world. There is a material hell; unbaptized infants go to limbo and cannot be admitted to heaven; there are degrees in hell; the saved in heaven will find it possible, 'in the full light of Eternity, to rejoice that they are there (*i.e.* the wicked in Hell), which will not be because we have lost love or forgotten mercy, but because we possess them both in fullest degree. They will have gone to their own place; it will be the best place *for them*;' 'the best way to escape Hell is to aim at Heaven; and the best way to escape purgatory is to aim at as high a place in Heaven as it is possible for us to attain.' All this is very pitiful, and is a sad commentary on what is involved in the surrender of the intellect to a spiritual tyranny.

From Christianity to Spiritualism, by Mr. C. T. Campion, M.A. (Allen & Unwin; 4s. 6d. net), is a rather stupid book. It is based on the idea that Spiritualism is a religion instead of simply a doctrine of survival. Any one may hold this doctrine and be an unbeliever, or a theist, or a Christian. His religion is in addition to his Spiritualism. The book is based also on the assumption that Spiritualism and Christianity are irreconcilable. As a matter of fact many Christians are also Spiritualists, though most Spiritualists are theists. These latter are greatly strengthened by the fact that their friends on the other side invariably confirm their theological opinions. It ought to be added that the author's view of Christianity is based on Schweitzer. The book is really negligible as a contribution to the understanding of either Christianity or Spiritualism.

In his book, *When did our Lord actually Live?* (T. & T. Clark; 4s. 6d. net), the Rev. John Stewart, M.A., Ph.D., argues that the year of the Nativity was 8 B.C. and that the date of the Crucifixion was A.D. 24. For the former date he can claim considerable support from the researches of W. M. Ramsay and others. For the date of the Crucifixion he is largely dependent on the reference to 'the fifteenth year of the reign of Tiberius Cæsar' in Lk 3¹, and he takes the view that Luke counted from the year A.D. 4 when Tiberius was associated with Augustus and became his legal heir. He is

also convinced that the Crucifixion took place on a Wednesday, and that on this account also the year must have been A.D. 24. The argument is further buttressed by a discussion of the secondary problems, including the date of the beginning of Herod's Temple, the date of Pilate's procuratorship, the relations between Herod and Aretas, and the date of Paul's conversion. As a whole, the argument is forceful, but too often ingenious rather than convincing. Nothing, for example, is gained by the claim that the date of the Crucifixion is foretold in Dn 9²⁶, or the contention that an account of the facts reached China as early as A.D. 28, and the case becomes almost desperate when the three days of Lk 24²¹ become five because two intervening Sabbaths are to be interpreted as *dies non*.

Once on a day in Mecca a little lad was left orphaned. How, as the years went on, he attained to his own burning faith in the one God, and how that spread to others, out and out, until to-day there are two hundred and fifty million Muslims in the world (for they never call themselves Muhammadans)—that is the thrilling story set down in the hundred and twenty crowded pages of *An Outline of Islâm*, by Professor C. R. North, M.A. (Epworth Press; 2s. 6d. net). A somewhat frigid and external portrait of the man is followed by the wonderful tale of the expansion, and by useful and clear statements of the Faith, and the Practice, and the Sects, and the Mysticism, and the Present State of Islam—soundly and dexterously handled—the whole making a most competent introduction to the understanding of a religion which we ought to know. For what a huge proportion of its adherents are our own fellow-subjects! In India alone there are some eighty millions. A final chapter states with point the problems of the Muslim world to-day. And a bibliography opens the door to further study for those wishful to pursue it.

Seven Times He Spoke, by the Rev. John T. Wilkinson, M.A., B.D. (Epworth Press; 2s. net), is, as the title would indicate, a series of meditations on the Seven Words from the Cross. The meditations are very brief, but they are supplemented and adorned by a wealth of apt quotations in prose and verse. The whole is written in a deeply devotional spirit and there is much in it to touch the heart. It is a very suitable little book to guide Christian thought at Passiontide.

The Gospel according to St. Luke has been

rather neglected by expositors in favour of St. Mark, which, as the earliest Gospel, has attracted most attention. But St. Luke has claims of its own. Renan called it the most beautiful book in the world, and certainly most of the stories that have become the possession of mankind are to be found in it. *In the Things of My Father*, by Mr. Wilfrid L. Hannam (Hodder & Stoughton; 5s. net), is a pleasant exposition of the Gospel. It is not strictly a commentary. And certainly there is a great deal of fine preaching material in the book. One might suspect that the chapters had been preached before they took literary form. 'The Right Kind of Impudence,' 'The Man Who Looked Ahead,' 'Digging and Going Deep' are typical chapter-headings.

Wonderful, Counsellor, by the Rev. Hugh F. Frame (Hodder & Stoughton; 7s. 6d. net), is described as 'A Study in the Life of Jesus.' It is really an unconventional, expository commentary on the ministry of Jesus. The author meanders through the Gospels, meditating by the way and pointing out modern instances and applications. The book is both interesting and original. Here and there we find remarkably shrewd observations on life and on the religious life of the average church-goer. The scholarship is not obtruded, but behind the whole 'study' there has obviously been a close study of the Greek text of the Gospels. The book can be commended as attractive and helpful. There is one reservation. The author must get out of the habit of making dogmatic assertions that are far from being obviously correct. Some examples are: Jesus knew Latin (p. 39), 'this form of apocalyptic is the lowest form of religious belief' (p. 33), Jesus made no claim, in the first three Gospels, to be the Son of God (p. 36), there is not a single miracle given in the first three Gospels which we do not find the disciples and apostles imitating (p. 70).

Tanna will always have a distinguished place in missionary annals in connexion with the romantic story of John G. Paton. It appears that the books dealing with the Christianizing of the island are now out of print, which is a pity. To fill the blank Mr. A. K. Langridge, the Hon. Secretary of the John G. Paton Mission, has written an account of *The Conquest of Cannibal Tanna* (Hodder & Stoughton; 2s. 6d. net). It is a plain unvarnished tale, lacking the intimate touches and the vivid word-pictures that one found in the writings of the Patons. It gives ample evidence, however,

of the power of the gospel to win the most savage hearts and of the beneficent influence of missionary work in the South Seas. As a British Admiral stated recently at a public meeting, 'I admit that previous to my visit I was not altogether in sympathy with missionary efforts. . . . But after my experience in those distant parts, and having come into contact with the missionaries under every circumstance, I am entirely converted, and bound to acknowledge that everything concerning the welfare of the Islands had the unequalled support of the missionaries. In fact, I have arrived at the conclusion that the missionary of the Southern Seas has been the most useful asset towards civilization.'

The Rev. Canon Bertrand R. Brasnett has already made his mark as a profound student of theology, and in his two previous volumes on 'The Suffering of the Impassible God' and 'The Infinity of God' he has shown his ability to deal with the most abstruse themes. His new volume, *God the Worshipful* (Longmans; 10s. 6d. net), is a piece of solid work in dogmatic theology. He has a gift of fresh and sustained thinking. He is bold and imaginative in his conceptions, some of which, however, border on the fanciful. The main purpose of this study is to examine in detail the divine attributes which evoke the spirit of worship in man. He treats in successive sections of God as living, powerful, mysterious, good, rational, and holy, and seeks to analyse the influence which these qualities when apprehended are fitted to have upon the spirit of the worshipper. This is followed by chapters on the Incarnation, the Loving God, and Man the Worshipper. In treating of the Incarnation, the view is maintained that 'the noumenal self of Jesus was the pre-existent Logos. It was the Logos who personalized a human nature which without him would have been impersonal, if indeed we can imagine it existing at all.' The final conclusion is that while 'we have differing fields of vision, and one man's light is another man's darkness,' so that different minds are deeply stirred by different divine attributes, 'the rock-like fact of the Incarnation has fixed for all time the ground-plan of the Christian faith,' and supremely reveals God as worshipful. The whole book, closely reasoned as it is, breathes throughout a fine devotional spirit and is fitted at once to enlighten the mind and warm the heart.

In *This Holy Fellowship* (Longmans; 3s. 6d. net) the Rev. Canon Peter Green gives a series

of wise and beautiful addresses of instruction to young people in regard to the Sacrament of the Holy Supper. These brief addresses are arranged in groups of eight or ten under general headings such as the Marriage Feast, the Soul's Approach, the Cross, and the Altar. They are full of simple teaching with a considerable element of illustrative matter drawn from literature and especially from the Canon's own wide experience. It is a book very suitable for devotional reading or for the guidance of those who have to conduct preparation classes for intending communicants.

Vita Christi is a series of meditations on the Public Life of our Lord, by Mother St. Paul, Religious of the Retreat of the Sacred Heart, Birmingham (Longmans; 5s. net). This volume deals with the third year of our Lord's ministry, from the Feast of Tabernacles to the Feast of the Passover—roughly the last six months of the ministry. The scenes are in Samaria, Judæa, and Peræa, and the material is chiefly taken from St. Luke. These meditations from a Romanist 'Religious' are in many ways helpful to Protestant readers. The writer has tried to see the incidents and deal with them as if she were an actual participant. The devout spirit in which this realist treatment is conducted adds to the helpfulness of the meditations.

Following on her delightful volume of Bible stories, 'Stories of Jesus for Mothers to Tell,' Mrs.

Elfreyda M. C. Wightman, M.A., has written another book, this time of Old Testament tales—*Long Before Jesus* (Lutterworth Press; 5s. net). We drew attention to the unusual merits of her first book, which are as fully illustrated in this new one. Mrs. Wightman has the gift of retelling a Bible story without soaring away into the region of pure fancy and getting out of touch with the facts. These chapters are models of story-telling. They will make the Old Testament live for children. It is not by any means an easy task which the author here attempts, but Mrs. Wightman has invested the tales with both charm and reality. As in the former volume, there are, in addition to the stories, hints to parents on the use of the Bible, little prayers and simple forms of 'expression work.' There is also a large number of beautiful illustrations, the source of which is not indicated.

A new edition has been called for of Dr. Campbell Morgan's *The True Estimate of Life and How to Live* (Oliphants; 2s. 6d. net). It contains nine addresses in which with the author's expository skill and richness of scriptural allusion the way of life is set forth and commended. One is inclined, however, to doubt whether D. L. Moody, with his shrewdness and humour, ever illustrated the Christian duty of walking 'circumspectly' by the image of a cat walking on broken glass along the top of a wall. Did any one ever see a cat do such a silly thing? And even if it did, is a Christian to be defined as nothing but a pussyfoot?

Things most certainly Believed.

VII.

BY THE REVEREND JAMES REID, D.D., EASTBOURNE.

THE things we most surely believe are the things we live by. That is the New Testament conception of belief. And these, incidentally, are the only things we can say to other people with any hope of getting them through to heart and conscience.

Most people would confess that these things are very few. They could all be put down on a post-card and in quite simple language, though we might discover when we had written them down that they had many profound and far-reaching implications.

But most ministers would find if they took note of the things which they are accustomed to say to people in various conditions of need that the big things are very few and very simple. Robert Falconer, in George MacDonald's story, you may remember, went away in the grip of perplexity to a quiet spot with his New Testament to find out what it really had to say. He came to the conclusion that its main message could be summed up in three or four propositions. 'First,—That a man's

business is to do the will of God : Second,—That God takes upon Himself the care of the man : Third,—Therefore, that a man must never be afraid of anything ; and so, Fourth,—be left free to love God with all his heart, and his neighbour as himself.'

I wonder if the things we most surely believe could be more simply and clearly and adequately put. Of course, there is much more implied in these beliefs than lies on the surface. But I have known many people who have come into the reality of the Christian life through just such simple propositions, but whom theological statements made in the customary language of theology and the pulpit had left completely unmoved. This is not to suggest that the truth of our beliefs must be judged by their results in actual concrete living. At the same time, beliefs which have no relation to life's practical problems and temptations have no vital meaning. Beliefs, in the first place, come out of experience ; they do not create it except in so far as they reveal to us where the experience can be found and describe the resources that are in God. A working minister's business is to minister to the real needs of men and women by helping them to find the meaning of life, and to make contact with the resources that can make them adequate to its fulfilment. He is therefore compelled to concentrate on those things of which he can assure people with confidence that in plain words they will work, because they are the truth about ourselves, the world, and God. My first conviction, and upon this all the others rest, is that of God's loving purpose towards us revealed in Jesus Christ. This looks like making a whole bundle of assertions in one. It contains, of course, the belief in God, and some of those who have already written in this series have shown us very usefully and cogently the basis of their belief in Him and how they reached it. I shall come to this in my next point. Meantime, the thing that I find most central and most essential is the belief that the world and our individual lives have a purpose, and that purpose is revealed in Christ. In Him there is a twofold revelation. There is first the love of God seeking to bring us into His fellowship, as Christ did with men and women. The second is that in Christ God reveals what He is trying to make of us. Thus, He shows us the real nature of His love. For it is not our comfort or our happiness that He is seeking, but our character, and that character is the quality of spirit revealed in Christ.

How one comes to this belief is not easy to put

in a word, but it is the fruit of faith making experiment with life. The idea of God's Fatherhood is so incredible that apart from revelation it could never have come to find a place in the mind of man. It could never have been imagined. The psychologists of one extreme school may call it 'fantasy-thinking.' The idea that this faith could come from man's own unaided mind is itself a greater fantasy ! This faith in the purpose of God was not born in circumstances which might have seemed favourable to it. It was the accompaniment of the most shattering agony that ever man went through. Mere idealists when they met with scorn and persecution have often gone under. Shelley was an idealist, and with the passion to help humanity into that liberation from religion which he imagined was essential to freedom, he went out to declare his doctrine. But his life broke under the strain. 'Life had brought so much suffering,' says a biographer, 'his good intentions had been repaid by such evil results, that he had taken a horror of every sort of action. He had an intense desire to withdraw from the perilous throngs of men who are swayed by such terrible gusts of passion.' But Christ in the blackest hour of the world's cruelty and hate could look up with perfect confidence and say, 'Father,' and could continue to love His enemies. This faith held and more. It created in Him the power to transform that shattering cruelty into the means whereby love could be revealed at its highest point of power. It showed His love as that which sin could not kill nor death destroy. And further, through the faith in God and His purpose of love towards us revealed through the victory of Christ, men have found power also to meet the evil in their own world and to transform it, like the Happy Warrior to 'glorious gain.' It is through that faith tried out in the face of life that we come to the belief in God's loving purpose.

This faith cannot explain everything. But it is one source of confidence in its truth that it explains more things and gives a greater unity to our world than any other explanation of the universe. Mr. H. G. Wood, in his recently published book, *Christianity and the Nature of History*, makes clear what we all tend to forget. 'No ultimate belief is likely to be free from difficulties and objections, and the difficulties and objections attaching to different ultimate beliefs must be honestly compared.' There are things that cannot be explained or understood. But at all events, as Robert Falconer said to himself in his musings about the peace of Christ, 'It is good to be a disciple of Christ, to do as He says, think as He thought—perhaps come to feel

as He felt.' And we find that the more we do walk in Christ's way, think with Christ's mind, and feel with His heart, the clearer does the light on life's big problems become. We see a possible meaning in suffering. We realize how it is that even with this burning passion of love, God cannot compel, for to compel men to be what He would have them would destroy human personality and would produce no real goodness. A goodness that was the result of any Divine compulsion and not of our own insight working in freedom would be that of mere robots, and robots cannot love.

In the second place, among the things I most surely believe is that God can be known by every man so that His purpose may become the guiding principle of man's life. This is essential, for since God's purpose for man includes his character and the service he can do for the Kingdom of God, that purpose so far as it concerns himself must be capable of being apprehended and fulfilled. And this can only happen as we come to know God as a personal reality and in His fellowship come to discern His will for us. God is not found at the end of a logical argument. He is, as Mr. Middleton Murry says, 'a revelation of quality.' He becomes real to us in the appeal of what we call the sacred. Or to put it in another way, God becomes known to men and recognizable in the sense of the 'ought,' in the feeling of moral obligation. And that is awakened through the contact with people in whom the standard of goodness has become visible, attractive, and challenging in a quality of life that enshrines it. The surest, clearest way to know the compulsion of this moral reality which is God's claim on us is in Jesus Christ. I find it difficult to understand how any argument can enable us to be convinced of the Fatherhood of God, or make it even credible, except as the basis of it has been found in an experience of Christ that makes His love a compelling reality. God is self-authenticating goodness, and there is only one way to know Him and to be sure that He is real. It is to know a love and a goodness before which we can only bow down in reverence, which Dr. Dodd defines as the 'willingness to be commanded.' God's own method of making Himself known can never be superseded, however much reason may remove artificial blinkers and take away the barriers that logic has erected to bar out belief. And God's own method is stated by St. John. 'The word was made flesh, and dwelt among us, and we beheld his glory.' It is because all that our hearts recognize as sacred is found fused together in Christ's personality that men have called Him the Son of God. But there

is no way to prove it, and no power in the mere belief to change men's lives, unless there be revealed to them the quality that is Divine.

This claim of moral obligation comes to people when they are honest, with the sense of a personal invading Will that refuses to let them go. They know that there in conscience they are in touch with that which cannot be dissolved away or so cajoled as to be acquiescent in their own desires. They are in touch with the Eternal. And when they identify that constraint with what they find in Christ they discover that they are in touch with a Father who claims obedience because obedience to His claim is the way of life. But through that obedience He leads us into a fellowship with Himself in which the level of mere duty becomes exchanged for the level of grace. The story of the prodigal son is most interesting from this point of view. In the far country we find him living on the level of mere instinct. That comes to an end in a complete collapse of everything. Friends fail him, and his pleasure dries up. It is utter disillusionment. In the stillness and loneliness of his outcast life he becomes aware of the sense of broken law, the claim of moral obligation. He makes up his mind in obedience to that to go home and offer himself as a servant. But the father whom he had come home to serve as a master meets him as father offering all the privileges of sonship, and so the level of duty on which he proposed to live is exchanged for the level of grace.

Behind the obligation that claims and condemns there is the Father who offers the grace of forgiveness and the assurance of power. For the first effect of the realization of the moral law is that we have sinned against Him. We have thwarted and obstructed and perhaps defied the purpose of God. That comes home in what we call the sense of guilt, and there is the further knowledge that in ourselves the standard that has both claimed and condemned us is for ever beyond us. That is where we part company with Humanism, which, according to Mr. Julian Huxley, means 'human control by human effort in accordance with human ideals.' That theory does not fit the facts. It is very much like asking a man in a pit to throw up a rope and climb on it to the surface when there is no one at the top to hold the rope. Man in himself has not even the rope to throw. That rope has been let down from above, and is there waiting to be laid hold of. The Cross is God's act of redeeming and forgiving love, an unexhausted and inexhaustible energy of love, if we may put it in quasi-material terms which are always dangerous

when we are speaking of a personal relationship. This act was essential if we were to be able to deal with sin, and without it the moral life in fellowship with God is impossible.

This is for me a fundamental conviction. Apart from the Christian background and the nature of man revealed therein, it is very difficult to find any kind of arguments that will convince people who are tempted to play fast and loose with the moral standards that they must not take that road. Unless these standards come home to them as being of the essence of reality it is not easy to find prudential motives, or even motives based on the good of society, that are strong enough to hold them. But there is another difficulty. Without the realization of sin as the obstructing of God's purpose of love, and the further realization that only God can deliver from sin, the level of goodness revealed in the Christian standards is hopeless. The moral imperative and the offer of grace belong together and cannot be separated.

That grace comes to be realized as the indwelling Holy Spirit giving us power to see God's will and to do it. The Holy Spirit is the answer to that despair in man that throws him utterly on God in a willingness to have life brought under His control. No one doubts that if we all had the spirit of Christ our moral and social problems would be soluble. The critical question is whether He can communicate to us that spirit. The answer to that question is the gift of the Holy Spirit which is identified with the spirit of Christ. That is the power of all goodness. For it means the possession of the inner citadel of our being by a new spirit in which we are most truly ourselves, and in which heart and mind and all our individual capacities come to function at their best, and the various instinctive forces of our nature are integrated and unified to create a harmonious personality. The belief in the Holy Spirit is central to the Christian faith, and it is essential to any confidence that the Christian life can have continuance, that the way can be discovered, and that the fruits of the Christian character can be produced. As our real freedom is found in the authority of Christ over conscience and will, so our true independence is found in a dependence on the Spirit of God through which our efforts are inspired and sustained.

The final thing most surely believed is the fact of immortality. That doctrine penetrates the teaching of Christ as salt penetrates the sea. So much is this the case that He does not think it necessary to say much about it. Without it none of His work or message would have had any real

meaning or final purpose. It would have been madness to deepen the love of people for one another if that deeper love was only going to produce a more bitter heartbreak. It would have been meaningless to call people out to seek a Kingdom of God which meant for many of them turning their backs on the world if that adventure were to be only what Mr. Bertrand Russell calls 'a long march through the night towards a goal that few may reach and where none may tarry long.' I do not think it is possible to appeal to people to take the Christian way unless on the basis that they are immortal spirits and that this earth is but a stage on a journey towards a sphere or a condition in which all we have striven for and prized among the spiritual values of life shall find their fulfilment. This is not the attempt to base morality on the hope of future rewards. It is just the assurance that the ends of the Christian life are finally rational and real. The true way to think of it is that there is a quality of life which is eternal. It is begun here and now, and will be fully perfected when the earth, where we learn that kind of life and practise it, has given way to some other medium in which the life of our spirits can more fully and completely be expressed. We are here, in fact, to grow out of the material world into the spiritual. Death is merely the detachment from the earthly world that sets us free for the spiritual world to which, through Christ, we have come to belong. This belief in personal immortality belongs to the very nature of faith in God's loving purpose, and without it life cannot possess its true perspective.

This leads me to the last point which I want to make, and that is that the earth with all its wealth can only be enjoyed and fully possessed when we are seeking God's purpose in it and are living by His Spirit. This seems to me to be most vital. Christianity is not in its essence a world-denying religion. If it were only that we could not expect that it would hold the hearts of people in a world which is rapidly opening out to mankind unimaginable wealth and possibilities of enjoyment. It is *in* the world men are to be saved, not out of the world. But the truth is that without the willingness to take life from Christ and see it in terms of the purpose of God the earth will not yield us the joys it promises and indeed will in the end destroy us. We can only possess the world as we maintain a certain detachment from the world. Only as we are free to serve God's purpose in it are we able to enjoy it to the full. Where God's purpose in our creation and the furnishing of the earth is denied

and frustrated, the world either refuses to yield its riches or what is perhaps worse, it makes these the means of our own destruction. This is God's world, and it can only function as it is run in God's way. This belief is one of the fundamentals in a world becoming increasingly rich and increasingly complex. It applies to the management of home, of business, of the nation, of international affairs. The present chaos, the conflict in so many homes, and the evils that degrade man's life in slums and poverty, so far from disproving the doctrine of God's loving will, abundantly prove it. For it is just because that Will is a Will of love and is being flagrantly disobeyed and flouted that things are what they are. The message of Christ is not mere dream stuff, the product of a mind finding escape in fantasy from things as they are. It is the revelation of

the hidden basis on which the world was made to be run, because it came out of the love of God. And we cannot impose our self-will on the world, or force it into the moulds of our ambitions without disaster. Happiness, joy, freedom, all the things that men are seeking as ends in themselves are by-products, and when they are sought for themselves they elude us. They are among the things of which Christ spoke when He bade us 'seek first the kingdom of God, and all these things shall be added unto you.'

It may seem as if the list which I have given of things most surely believed is not so short as I had suggested at the beginning. But I believe that these all belong together, and that they are the basis of a message that can meet the need of our generation.

The Classification of the Miracles.

BY THE REVEREND G. J. JORDAN, D.D., LITT.D., VICAR OF CHRIST CHURCH, BRIDLINGTON.

LAST March I wrote an article on 'The Classification of the Parables' in which I tried to find a more satisfying principle of grouping than those with which we have grown familiar. It was necessary to discover some common factor in all the Parables, as a basis of classification, which would express, at the same time, the vital principle behind the parabolic method of Christ's teaching. Classification by symbols was rejected because it was liable to make the Parables dead mosaics instead of realistic stories from life, spoken to living men and women. Grouping by time and place proved to be unsatisfactory because it was based on an external test, which was not calculated to reveal their inner significance. The prevalent method of classification by subject was found to be more helpful, but, in practice, it led to such a variety of results, that it was necessary to take a simpler method, by seeking the underlying principle behind this variety. Christ was a Teacher, who framed His message to meet the needs of His audience; and we found, on close scrutiny, that the Evangelists had unconsciously informed us of the kind of audience to which each Parable was addressed.

The Parables, therefore, seemed to fall into three clear and distinct groups: (1) Parables to the Multitudes; (2) Parables to the Scribes, Pharisees, Lawyers, Chief Priests, and Jewish authorities; (3) Parables to the Disciples.

The classification of the Miracles is in urgent need of similar treatment. Archbishop Trench tried to group them chronologically. He adopted a rather different method from that used by him on the Parables, which he treated *seriatim*, as they occur from Matthew to the end of St. Luke. He seizes on the words of the Fourth Gospel, 'This beginning of miracles,' and begins with the early Miracle at Cana of Galilee, ending with the last Miracle in the same Gospel—the Miraculous Draught of Fishes. The remaining Miracles are arranged in an arbitrary chronological order, for which there is no warrant in sound scholarship. Even if we could be certain of the exact day and hour of the occurrence of each Miracle we should not be assisted in grouping them satisfactorily. We need more than a sure line of sequence for this purpose; some qualitative standard is essential for a system of classification, which will illuminate the whole range

of Christ's Miracles. Dr. W. M. Taylor seems to despair of finding such a principle, when he says in the preface to his *The Miracles of our Saviour*, 'I have not attempted any classification of the Saviour's Miracles, because . . . taking each just as it comes and putting it in its own surroundings we get a fuller view of its teaching than we could otherwise obtain.' That is true of isolated Miracles, but it does not permit us to take a synoptic view of the Miracles and to see the principle which holds them together.

There has not been the variety of system in the classification of the Miracles which we found in our consideration of the Parables. We can, therefore, pass on directly to the most common method of grouping to-day—according to the material on which Christ worked. Headlam seems to favour this view. He accepts the twofold division of (1) Miracles of Healing, (2) Wonders. 'Twelve of the former are recorded,' he says in summarizing St. Mark's Gospel, 'and they give the impression of having been selected or remembered as typical. Three of them are described as "possession by unclean spirits," four as defects of sight, hearing, or speech, two paralysis, one fever, one leprosy, one issue of blood. . . . The other Miracles are classed as "wonders." They are the calming of the wind and sea, the bringing to life of the daughter of Jairus, the feeding of the five thousand (and the four thousand), the walking on the lake, and the making of the fig-tree wither.' This kind of grouping seems to be perilously near breaking Christ's canon of never performing 'wonders.' He refused to provide such fare for curious eyes. 'This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah' (σήμερον) (Lk 11²⁹). 'Except ye see signs and wonders (σημεία καὶ τέρατα), ye will in no wise believe' (Jn 4⁴⁸). The favourite term used by Christ to cover all His Miracles was neither of these. Even the Fourth Gospel, which regards the Miracles as 'signs' of God's glory, keeps the primitive secret safe on this point, when it represents Christ as saying: 'the works (ἔργα) which the Father hath given me to accomplish, the very works that I do, bear witness of me,' and 'My Father worketh until now, and I work.' The latter saying seems to imply that Creation, and the *curtus ordinarius* of Nature rank on the same level as the Miracles of Healing or the so-called 'wonders' in the mind of Christ.

The most exhaustive grouping of the Miracles along the same lines is that of Westcott in the appendix of his *Introduction to the Study of the*

Gospels. He makes three main divisions, and subdivides them as follows:

(1) MIRACLES ON NATURE.

(a) *Miracles of Creative Power*—

Water made wine.
The bread multiplied.
Walking on the water.

(b) *Miracles of Providence*—

The first miraculous draught of fish.
The storm stilled.
The stater in the fish's mouth.
The second miraculous draught of fish.
The fig-tree cursed.

(2) MIRACLES ON MAN.

(a) *Miracles of Personal Faith*—

Two blind men, Blind Bartimæus, Leper,
Ten Lepers.

(b) *Miracles of Intercession*—

Blind, Deaf and Dumb, Nobleman's son,
Centurion's servant, The man borne
of four.

(c) *Miracles of Love*—

Blind man, Fever, Dropsy, Withered
hand, Impotent man, Woman with
spirit of infirmity, Raising of Jairus's
daughter, Widow's son, Lazarus.

(3) MIRACLES ON THE SPIRIT WORLD—

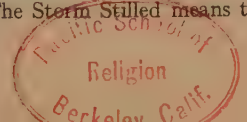
(a) *Miracles of Intercession*—

Dumb possessed, Blind and Dumb,
Syrophenician Woman's daughter,
Lunatic Boy.

(b) *Miracles of Antagonism*—

The Unclean Spirit cast out, The Legion
of Devils.

There are also numerous subdivisions and analyses, which are sometimes difficult to follow, and frequently seem more like dissection than classification. After all, the aim of all classification should be to help us to a synoptic view and not to make that view more difficult to attain. I find it difficult to gain any help from the differentiation between organic defects and disease, or death in the death chamber, the bier, and the tomb; or between simple intercession and intercession based on natural ties; or between Miracles of Intercession and Miracles of Antagonism. I also feel an overburdening of the classification when the interpretation of the Miracles is mixed up with the grouping, as when we are told that the First Miraculous Draught of Fishes represents the foundation of the outward Church, and The Storm Stilled means the



defence of the Church from without, and The Stater in the Fish's Mouth the defence of the Church from within, and The Second Miraculous Draught of Fishes the Church of the Future. Westcott gave us a brilliant display of analysis but it is meticulous and disconcerting.

The Rev. T. H. Wright (art. 'Miracle' in *H.D.B.*) prefers to classify the Miracles under eight heads, omitting all the subdivisions, by which Westcott leads us into devious bypaths, as follows: (1) Healing Bodily Ailments, (2) Healing Nervous Diseases, (3) Healing Nervous and Psychical Disorders, (4) Manifestations of Power in His own Nature, (5) Manifestations of Power in Nature and the Organic World, (6) Manifestations of Power upon the Organic World, (7) Manifestations of Power upon the Inorganic World, (8) Raising the Dead.

Shafto's criticism of this much simpler and more enlightening classification should be read. He says that 'Human personality is so complicated a matter that (1), (2), and (3) continually impinge on one another, and are not easily separated from (8); (4), (6), and (7), too, are very closely interwoven. Mr. Wright's fifth class includes three happenings. Two are unexpected Draughts of Fish (Lk 5¹⁻¹¹; Jn 21⁶), of which Archbishop Trench said they differ from Christ's other miracles in that they are not comings in of a new power into the region of Nature, but coincidences divinely brought about between the words of Christ and the

facts of the natural world. We have not sufficient information as to these incidents to enable us to achieve any definite conclusion. . . . The same is also true of the third happening—The Stater in the Fish's Mouth. But this is more probably the vivid form of an instruction given to Peter, who has committed them both to a certain payment without consulting his Master's wishes, to go and earn the amount by the exercise of his old vocation—that the tax was to be a tax on "Earned income."'

All systems of Classification by material are open to similar objections. They are capable of great variety of application, and, as Shafto says, it is difficult to find a principle of real differentiation between them. They lend support to the idea, always rejected by Christ, that God is a Wonder-worker, who can take hold of any kind of material, inorganic, organic, or human, dead or living, and shape it to His purposes. But any one who studies the Miracles at all sympathetically must see that the needs of the Guests at the Marriage Feast are far more fundamental than an operation on the Water, that the fears of the disciples are more the concern of the Master than His action on the storm and sea, that the sorrows of the bereaved sisters touch Him far more than the reviving of a corpse.

We shall therefore offer the tentative suggestion that the common and primary element in all the miracles is the human need that they are intended to meet. Let us tabulate the Miracles with this idea in mind:

MIRACLE.

HUMAN NEED.

- | | |
|--|---|
| (1) <i>Water to Wine at Cana</i> | 'And when the wine failed, the mother of Jesus saith unto him, They have no wine' (Jn 2 ³). |
| (2) <i>Stilling the Storm</i> | 'There arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they [the disciples] came to him, and awoke him, saying, Save, Lord; we perish' (Mt 8 ^{24f.}).
'And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Master, carest thou not that we perish?' (Mk 4 ^{37f.} ; cf. Lk 8 ^{23f.}). |
| (3) <i>Jesus walks on the Lake</i> | 'The boat was now in the midst of the sea, distressed by the waves; for the wind was contrary' (Mt 14 ²⁴).
'And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea' (Mk 6 ⁴⁸ ; cf. Jn 6 ¹⁸).
'He had compassion on them' (Mt 14 ¹⁴ ; cf. Mk 6 ³⁴).
'we are here in a desert place' (Lk 9 ¹²) (obvious hunger). |
| (4) <i>Feeding the Five Thousand</i> | |

MIRACLE—*continued.*

- (5) *Feeding the Four Thousand* . . .
 (6) *Man with unclean spirit at Capernaum*
 (7) *The Gadarene Demoniac* . . .

HUMAN NEED—*continued.*

- 'Jesus . . . said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way' (Mt 15³²; cf. Mk 8²¹).
 'a man with an unclean spirit' (Mk 1²³; cf. Lk 4³³).
 'there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way' (Mt 8²⁸).
 'there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones' (Mk 5²¹; cf. Lk 8²⁷).
 (8) *Daughter of the Syrophenician Woman.* 'And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil' (Mt 15²²; cf. Mk 7²⁵).

The above references to human need, given *in extenso*, make it unnecessary to do more than ask the reader to look up the rest of the Miracles, and the references to human need, which they each contain.

- (9) *The Epileptic Boy* (Mt 17¹⁵, etc.).
 (10) *The Dumb Demoniac* (Mt 9³², etc.).
 (11) *Deaf Stammerer* (Mk 7³²).
 (12) *Blind Man of Bethsaida* (Mk 8²²).
 (13) *Man born Blind* (Jn 9¹).
 (14) *Woman with a Spirit of Infirmary* (Lk 13¹¹).
 (15) *The Man with Dropsy* (Lk 14²).
 (16) *The Sick Man at the Bethesda Pool* (Jn 5⁵).
 (17) *The Woman with Hemorrhage* (Mk 5²⁶, etc.). The most emphatic description of an illness, without expressing the subjective needs uttered by the patient or relatives—twelve years' illness, many doctors, money gone, and no improvement.
 (18) *Peter's Mother-in-law* (Mt 8¹⁴, etc.).
 (19) *The Paralytic at Capernaum* (Mt 9³, etc.).
 (20) *The Man with the Withered Hand* (Mt 12¹⁰, etc.).
 (21) *The Centurion's Servant* (Mt 8⁶, etc.).
 (22) *The Nobleman's Son* (Jn 4⁴⁶).
 (23) *Blind Bartimæus* (Mk 10⁴⁶, etc.).
 (24) *Cleansing of a Leper* (Mk 1⁴⁰, etc.).
 (25) *The Ten Lepers* (Lk 17¹²).
 (26) *Omnibus Healings* (Mt 4²³, etc.).
 (27) *Two Blind Men* (Mt 9²⁷).
 (28) *Raising the Daughter of Jairus* (Mk 5²², etc.).
 (29) *Raising of the Widow's Son at Nain* (Lk 7¹²).
 (30) *Raising of Lazarus* (Jn 11³²).

Comparing the above details with those we collected on the Parables we reach an interesting conclusion. Just as in the classification of the Parables we found the Evangelists had given us a common factor by their unconscious inclusion of the nature of the

audience to which each Parable was addressed, so in the accounts of the Miracles we find them offering to us the central human need which each Miracle was calculated to meet. As every Parable includes the one, so every Miracle includes the other.

But the cry of humanity rises at different intensities in the Miracle stories. At the lowest, in numerous Healing Miracles, it is a simple or detailed statement of the nature of the illness, which calls forth the compassion of Christ. The shortest and plainest is the description of 'a man with an unclean spirit'; the most graphic and poignant is that of the woman 'which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.' At the highest, it is not objective but subjective—the agonized cry of the fearful, 'Save, Lord; we perish'; or of the blind, 'Jesus, thou son of David, have mercy on me'; or of the lepers, 'Jesus, Master, have mercy on us'; or of their relatives, 'Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil'; 'Lord, have mercy on my son: for he is epileptic.' Sometimes faith is present, as in the case of the centurion or the Syrophenician woman; sometimes it is absent, as with the sick man at the Bethesda pool, who did not even know the identity of his benefactor; but the human need is always expressed. Sometimes a lesson about the Sabbath, or the power of God over sin, is illustrated, but it is never the occasion of the Miracle; it is always secondary to it.

Seeing that a sharp intensive light is turned upon a definite human need in the account of every Miracle, we must make that consideration the basis of our classification. Whatever importance may be placed on chronology, or the method, or the material, of the Miracles, they are none of them basic, and cannot supply us with a straightforward homogeneous system of classification. They do not reach the root of the tree, but start with the branches or the soil in which it is set. Let us, therefore, make our classification as follows:

MIRACLES OR EXTRAORDINARY DIVINE POWER USED—

- (1) To satisfy physical needs 1, 4, 5.
- (2) On behalf (a) of the sick themselves 6, 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 23, 24, 25, 26, 27.
(b) Of their grief-stricken friends or relatives 8, 9, 21, 22.
- (3) To console the fearful 2, 3.
- (4) To comfort the bereaved 28, 29, 30.

It will be noticed that five Miracles are omitted from the above list. They are all cases, in which 'the frankness of those who are prepared to defend the Miracles of the Gospels against all comers'

needs further justification. The Stater in the Fish's Mouth is so like the apocryphal Miracles, which seem to make Christ break His general rule in the New Testament, not to employ extraordinary means when ordinary means are sufficient, that it must be regarded as an exaggerated story based on the command of Christ to St. Peter, that he should catch a fish and sell it in order to raise the necessary money for the tax. It is difficult also to accept the Miracle of the Fig-Tree. Christ is not a Destroyer of the works of God. It is better to look on it as a Parable, after the manner of St. Luke's account. A fruitless fig-tree would be an excellent illustration of Phariseeism. But any Parable on these lines might easily take on a literal instead of a symbolic meaning, and appear as a Miracle. The Healing of the Ear of Malchus is just the kind of 'prodigy' that Christ would not perform, at least in the presence of His enemies; and 'it is certainly unique that all four Evangelists should record the wounding, and that only one should record the healing' (Shafto, p. 148). It is impossible to think that St. Luke, the physician, would accept as genuine the account of the restoration of a severed member of the body, as there is no other instance in the Gospels. Either the sentence in St. Luke was added by a later hand, or the ear had not been entirely severed. The Two Draughts of Fish can be explained as the result of the intuition of one who knew the ways of fish; such conservatives as Westcott and Trench were willing to acknowledge this.

Reviewing the Miracles under each head, we may draw some interesting conclusions from the evidence of numbers. By far the largest number are healing Miracles. The growth of the miraculous element in them from Mark to the Fourth Gospel is not to be found; since Mark emphasizes it so strongly that there is little room for further exaggeration. From the beginning Christ was a great Miracle worker among the sick. That is a sure fact of history. It is true that the state of medical knowledge in His day was backward and that many of the so-called Miracles would not be regarded as such to-day. The omission of ordinary medical cases, like broken legs and ordinary sicknesses—with the exception of the fever case—may mean that He did not treat those who could be cured by the ordinary medical skill available in those days. Had He not taken this line there would certainly have been signs of controversy with the medical profession. Of the other classes of Miracle, though the evidence is much more slender than in the Healing Miracles, we are faced with the striking

fact that Mark contains representative Miracles of each class :

- (1) Feeding of the Five Thousand.
- (2) Twelve Healings of the Sick.
- (3) Raising the Daughter of Jairus.
- (4) Walking on the Lake.

It seems curious that there are not more Miracles of Raising the Dead, as, if Palestine had a population of three millions and a death-rate of 20 per thousand, to put both at a low estimate, there would have been 180,000 deaths in Palestine during the three years of Christ's ministry. But, perhaps, an *argumentum e silentio* is weak in this case, when we remember the selective nature of the Gospels. At any rate, numbers do show that the weakest classes, from the point of view of numerical evidence are 1, 3, and 4, and it is not to be wondered at that they have come in for sharper criticism than the Healing Miracles.

The weakness of our classification is patent. If Christ was moved by His infinite compassion to meet the needs of the sick, fearful and bereaved, why did He not exercise a universal compassion? The Jerusalem poor were often hungry, why did He not feed them? Why did He heal the impotent man in the portico of Bethesda, when there were crowds of others in the five porticoes who were left in pain? Any classification is faced with the same problem, for it concerns the unscrutable mystery of Providence. Christ must have had good reasons for His action or inaction—reasons which we shall never be able to discover. We can only see the needs supplied, but not why people in similar need were refused the benefit of His extraordinary power.

Some writers have attempted to find a more satisfying motive of classification. Form Criticism regards the Miracles as Wonder Stories. Bultmann says: 'They are not wrought out of pity, or to awaken faith; they are acts which are detached from the individual will of Jesus, and function automatically. All the light falls on Jesus. Nothing is told of the inner disposition of the sufferers or of their joy when healed. Their faith is not a believing relationship to the preaching or personality of Jesus; it is rather *Wunderglaube*, the trust which is due to the miracle-worker' (V. Taylor, *The Formation of the Gospel Tradition*, 132). Our criticism of such a view is that it is partly true of the stories about the Miracles, but wholly untrue about the Miracles themselves. The records of the Miracles show a growing tendency to emphasize them as 'wonders,' the process culminating in the latest Gospel; but the basic element in the Synop-

tists is quite the opposite. 'The earliest tradition is not influenced by this motive and does not ascribe it to Jesus Himself; far from this, it preserves His own word to His generation; "There shall no sign be given to it but the sign of Jonah." In these circumstances, we must infer that the Miracle Stories were told because they illustrated the power and beneficent activity of Jesus; and this view is supported by Acts 10³⁸ where Jesus is described in the earliest preaching as one "who went about doing good, and healing all that were oppressed of the devil." In other words, the miracles are primarily works of compassion and power' (V. Taylor, p. 133).

Other writers look upon the Miracles as definite and conscious illustrations on the part of Christ of His Messianic rôle. This is the thesis of *The Riddle of the New Testament* (Hoskyns and Davey). The learned authors picture Jesus acting, by conscious necessity imposed on Him by God, the part of the Messiah, carefully fulfilling to the letter the Miracles expected of Him, in the light of Old Testament prophecy. Where Matthew and Luke edit Mark they do it with this aim; Luke going so far to support his action by quoting Is 61¹; and all the Synoptists draw freely on this Old Testament background in their treatment of the Miracles. To them the Miracles are signs that the Messiah is present, and the various Old Testament prophecies are fulfilled in His miraculous activities. Even the so-called Nature Miracles imply the question, Who is this? and the Walking on the Sea finds its Messianic presage in Job 9⁸, the Stilling of the Storm in Ps 65⁷. The Feeding of the Multitudes recalls the feeding in the desert, and looks forward to the Messianic Feast when the meek shall inherit the earth.

Again, we must say that this does not appear to be a fundamental motive of Jesus, but an artificial motive added by the writers. The Miracles of the gospel occur liberally in the first part of the ministry, long before the Great Confession at Cæsarea Philippi. If it is objected that Christ offers His Miracles as signs of His Messiahship to John the Baptist, we must read that offer in its true light. There is no specification that He has come to fulfil fixed forms of Miracle, which might be regarded as fulfilment of types mentioned in the Old Testament. He was to stoop to human need wherever He found it, 'to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised.' This is not the programme of one who wanted to assert His

Messiahship, but of one who 'went about doing good,' regardless of the special forms that His compassion might take.

The truth is that the idea of Christ as a Wonder worker or as the Messiah working Miracles in support of His Messianic claims are secondary accretions, added by the writers of the stories, but in no way representative of the more primary and fundamental idea in the consciousness of Christ, that He had come to serve humanity in its deepest needs.

Perhaps, the greatest insight into the Miracles, yielded by our Classification, is the fact that it does not isolate the nominal Miracles from the whole miraculous background of the New Testament. The Virgin Birth, the Resurrection, the Miracles and

the saving of souls through the preaching of the Word are one great corpus of miracle, based on one fundamental motive. The Parables, too, must be included; for the whole activity of Christ is one great *kenosis*. How strangely this great doctrine has been abused! It does not rightly imply the ignorance or helplessness of Jesus, but His application of knowledge and power in such a way that He can meet the manifold needs of men. In the Parables we saw it exhibited in the way He presented the claims of God to the various audiences which came to Him; in the Miracles we have seen how He stoops to meet the needs of humanity in all their variety. His whole life is a movement towards us, for whom 'He is the wisdom and power of God,' mighty in word and deed!

In the Study.

Virginibus Puerisque.

Good Morning!

BY THE REVEREND R. OSWALD DAVIES, LEICESTER.

'The first day of the week at early dawn.'—Lk 24¹ (Moffatt).

DID you hear the story of the American musician whose name is Mr. Walter Damrosch? He is famous for his broadcast talks on music, especially to schools. One day Mr. Damrosch was paying a visit to a certain town in Florida; and whilst he was there he was invited to visit a school whose pupils had been listening-in to his talks and concerts. I should tell you here that whenever Mr. Damrosch came to the microphone he greeted the children with the words: 'Good morning, my dear children!'

On his arrival at the school, the headmaster suggested that he should greet the children in this familiar way instead of being introduced to them by name. So they entered the Assembly Hall. The children saw a rather elderly-looking gentleman, but did not seem to be very interested. The headmaster said: 'Now, children, here is a friend of our school who has come to say a few words to you.' This was followed by a general shuffling of the feet. Then Mr. Damrosch got up and said: 'Good morning, my dear children!' That was all. But those few familiar words simply electrified them. There was shouting and screaming, cheering

and applauding. Mr. Damrosch had not expected such a rousing reception and was quite taken aback. In the end, he managed to say, 'Children, you don't know me?' 'Yes, we do! yes, we do!' they cried. 'You are Mr. Damrosch! You are Mr. Damrosch!'

That, I think, is a rather remarkable story. Here was a man whom those school-children had never seen in their lives. Yet, when they heard his voice and his familiar greeting, they immediately recognized him.

1. Let me first point out that the day arrived when Mr. Damrosch came to see those pupils himself—when he paid them a personal visit. For three years he had spoken to them from distant New York over the wireless. Now he was standing before them in the flesh. Not only could they hear his voice and his familiar greeting, but they could see his face and know him entirely for themselves. No wonder there was shouting and cheering; for they were all thrilled with his actual presence.

And is it not so with the Lord Jesus? At present, you hear a great deal about Him. Your parents talk to you about Him. You read wonderful stories of His life in the Gospels or in Bible story-books. You are taught about Him in school. All this means that Jesus, to your minds, is Someone who lived in Palestine over nineteen hundred years ago. Just as Mr. Damrosch spoke to his pupils from New York, so does the Lord Jesus speak to

you across the centuries. But the day will come when He will pay you a personal visit. You will then know that He is alive—not far away but near—and you will be thrilled with His actual presence.

2. Again, as those pupils recognized Mr. Damrosch by his voice and familiar greeting, so it was on the first Easter Day. The Lord Jesus had been crucified on the Cross, and His body lay in the tomb. Early on the morning of the third day Mary Magdalene and a few of her friends went to the tomb with spices to anoint His body. To their very great surprise, they found the stone rolled away and the tomb empty! Two shining angels appeared to them who told them that the Lord had risen—that He was not dead but alive! But Mary could not understand it; she sat down by the graveside and wept. Just then she heard footfalls behind her, and, without looking up, believing it was the gardener, she said, 'Oh, please, sir, if you have taken His body away, tell me where you have laid Him.' Then a voice said, 'Mary!' It was the voice she knew so well—the voice of the Master! 'Rabboni! Master!' she cried, and clung to His feet.

It was only Jesus who said 'Mary!' like that—in that gentle, tender way. She knew Him by His voice and by His familiar greeting.

Do you know Jesus by His voice? The Good Shepherd 'callesh his own sheep by name . . . and they know his voice.' You must learn to think know His voice. The voice that tells you to think good thoughts, to perform kind deeds, to do right, and to live good lives—that is the voice of Jesus.

Listen, then, for His voice; learn to know His greeting. Then the great joy of Easter will be yours.

3. What a friendly greeting this is: 'Good morning, my dear children!' And this is our Lord's greeting on Easter. Surely, Easter Morn is the good morning of the world. For on this day He rose again and thus conquered Death itself and brought the great hope of life to men. It was so with Mary and the disciples. They were in the depths of despair. Jesus, their Lord and Saviour, was dead! But he appeared to them alive again and greeted them with a glad 'Good morning!'

And all this teaches us that the religion of Jesus Christ is a 'good morning' religion. It is a religion of hope and joy and life. As Easter Day comes in the springtime when the flowers appear on the earth, the trees are in leaf, and all is full of life and hope, so is the religion of our Lord. It comes as the springtime, and brings with it new gladness and beauty and life.

Out of that—this!

BY THE REVEREND CHAS. M. HEPBURN, B.D., MOULIN, PITLOCHRY.

'Which was dead, and is alive.'—Rev 2^o.

A small boy was telling me recently about a party he had been at, and how excited he was because there was a conjuror. Certainly a conjuror is a most mysterious person. He has such remarkable skill. He can take a number of cards out of your pocket, after he has told you to hold it closed tightly. He may even draw money out of it, when you thought you had spent all your pocket-money. Possibly one of his best tricks is to bring out of an empty hat a real rabbit. I never could understand how he did it. Altogether a conjuror is an exciting person.

But there is some one a great deal cleverer than any conjuror—Mother Nature. Nature's performances are much more difficult and much more mysterious. Indeed, she does what no man can do. Only think, for example, of some tiny speckled egg, which you could crush between your fingers. Could one imagine anything much being in it? Well, out of such can one day come a baby lark, that later on goes soaring and singing up into the sky. Or at this season there is another branch of Nature's wizardry that makes us all wonder. Suppose you had a bulb in your hand. One would say it was quite dead. You could cut it up and peep inside it and you wouldn't see much of interest, merely some thin layers like those of an onion. But Nature waves a magic wand, and out of the bulb there comes a daffodil. If you hadn't seen it before you would never have guessed what could come out of it. A bulb that looked as though it were lifeless, and lo, a lovely golden daffodil is born out of it.

O little bulb uncouth,
Ragged and rusty brown,
Have you some dew of youth?
Have you a golden gown?
Plant me and see
What I shall be:
God's fine surprise
Before your eyes.

But, of course, the name of the real wonder-worker there as the poet says is not Nature, but God. God brought all these wonderful things to pass.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful—
The Lord God made them all.

Each little flower that opens,
 Each little bird that sings—
 He made their glowing colours,
 He made their tiny wings.

It was He who decided that the egg should become a bird. It was He who arranged that the bulb and the seed should produce the flower and the fruit. It was He, again, who fashioned us from the dust of the earth. So don't you think when He does marvellous things of that sort He can do something more marvellous yet? He can, and He did. When Jesus' enemies crucified Him on the Cross and said to themselves, 'Well, that will be the end of Him now,' God said, 'It will not.' And it was not. Because He made His Son alive again. 'Which was dead, and is alive.' Jesus came back, and was seen and heard by His disciples and many others. And that is the wonderful work God did on Easter Day.

The Christian Year.

EASTER DAY.

If Christ be not Risen!

BY THE REVEREND J. S. STEWART, B.D.,
 ABERDEEN.

'If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead.'—1 Co 15^{17, 18, 20}.

The most pathetic sentence ever spoken by human lips was spoken, surprisingly enough, by a hard, cold-blooded, cynical Roman, a man who had power and was proud of it, the last man you would imagine becoming pathetic. Pontius Pilate was his name. They had been badgering him about the necessity of doing something—now that Jesus was dead and buried and finished and put away in the tomb—to make sure that there would be no tricks at the grave, no rifling of the sepulchre, no concocting of tales by His friends to the effect that He was not dead. 'You must do something, Pilate,' they said, 'you must take precautions.' And so it came, this most pathetic sentence ever spoken. 'Ye have a watch,' said Pilate, 'go your way, make the tomb as sure as ye can.'

If you were to see a man one day going out in the grey of the dawn and shouting to the sun, 'Stop! You shan't climb the heavens to-day!' or if you saw him, when the tide had ebbed and had begun to return, standing on the shore, drawing a line in the sand, and then crying to the waves that were heaving their shoulders for a new advance,

'Halt! You shan't pass the line!'—what would you say of him? You would say the man was mad. What, then, will you say of this pathetic Roman who thought he could barricade the tomb of God?

But wait! It is Eastertide again. *Is this thing true?* This victory, this miracle, this Resurrection—did it happen? If—ah, if—by any chance—we have been mistaken, off the track, deluded! If Pilate perhaps was not quite so pathetic after all! If—Jesus—never—'Oh, stop,' says some one. 'Don't think of it! Don't mention it. It makes us shudder. It is a dismal, horrible, hideous idea!' I know. But what if it is Christ, speaking through His apostle here, who compels us to think of it? 'If Christ be not risen,' he says—forcing that upon us.

I know there is a shudder in it. John Henry Newman has one memorable passage in which he imagines what it would feel like to look out into the world and see no trace of God at all. That would be, he says, 'just as if I were to look into a mirror and not see my face.' Think of it—that sudden, almost terrifying suggestion—looking straight into a mirror and seeing only a blank! It is that same shudder of the soul that Paul's words here create—'If Christ be not risen.'

Or think of this. Suppose that one day this earth were suddenly to break out of its own orbit, were not to go circling round the sun any more, but were to fly off at a tangent, farther and farther away out into the cold immensities of space; and men waited wonderingly for the coming of the spring and it never came, waited with weariness for the birds' return and the buds on the trees, and there was never a sign of it, only deeper and ever deeper winter; and they said, 'Surely to-morrow it will come! We'll wake to-morrow to a breath of springtime!'—and still nothing happened—no spring, no summer, but only that growing cold, gripping the earth's heart as it whirled farther and farther away; until at last the truth broke on them, and there was a great, bitter cry—'We are doomed!' It is the same wild shudder of the soul that meets you here—'If Christ be not risen.'

'Don't think of it!' we say. 'But,' answers Paul, 'you must!—You have to look this in the face. Else your belief is just a coward belief.' Here Paul himself looks it in the face, and compels those Corinthians to do it. You can picture the congregation in Corinth that Sunday when the Apostle's letter to them arrived and was read aloud in their hearing; you can see something passing

over them like a wind over a field of corn—that swift, nameless shudder. Challengingly, bluntly, Paul sets it down; and then goes on to draw the consequences. ‘If Christ be not risen’—what then? Three things. And it is these we are to consider now.

1. First, this. ‘If Christ be not risen, *your faith is vain.*’ All the trust you have ever put in God—one huge mistake! All the brave confidence you have cherished—smashed, torn to shreds, blown into thin air! Your faith in God is gone, finished.

Now why? Why is that involved in it? Ah, you can see why. For here was Jesus, who had lived an absolutely perfect life—crucified, dead, buried, and that was all! Here was Jesus, who all His life long had trusted that God would deliver Him, that God would ‘not leave His soul in hell, nor suffer His Holy One to see corruption’—and God did nothing. You can’t trust God after that, says Paul, neither His love, nor His power.

You can’t trust His love. There is a woman in Mary Webb’s great story, *Precious Bane*, a poor woman with a huge heart of love; and one day—‘If I had been Mary at the Cross,’ she cried, ‘I couldn’t have kept my hands off the centurion who was crucifying my Son. I’d have leapt on him, and torn him!’ That is love. But if God did nothing? One day long ago some one read the story of the death of Jesus to King Clovis, who was a barbarian, not a Christian; and suddenly, as the story went on, his hand reached for his sword, and drew it, and ‘Oh,’ he cried, ‘if only I had been there with my Franks! We’d have charged up the slopes of Calvary, and smashed those Romans, and saved Him!’ That is love. But if God, watching Calvary, did nothing—left it at that? Then we are back where Huxley was. ‘I cannot see,’ he said, ‘one shadow or tittle of evidence that God is love.’ Your faith is vain.

Moreover, you can’t trust His power. For the clash you see at Calvary was not only between Jesus and His enemies: it was between God and the devil—the two great world-powers grappling there, locked in wrestler’s grip. And if the Cross finished things, then down in the underworld that night there must have rung a savage cry—‘We win! We win! God is blotted out.’ Power? says Paul. If Christ be not raised, don’t tell me God is power. Your faith is vain.

Well, does it matter? For us? Is our faith in God such an important thing that it would matter to us to lose it? Would it make any difference? Perhaps in some moods we think

not. Our faith is not much of an asset. We are rather vague and indefinite about it. It is not all-important. Perhaps we think that. But I know this, that if that faith of yours were one day threatened with extinction, if life wanted to take it away, you would be on your feet in a moment, crying, ‘No! Leave that! Anything else you like, but for God’s sake leave me that!’

It does matter. You cannot live without it. There was a great German who drew a terrible, imaginative picture of Jesus coming back to earth one day and confessing that all His teaching about God had been mistaken, that He had discovered there was no Father God behind things after all, and that He had thought it best to come back and tell men so: and all the world, hearing that, was broken down into tears. It does matter. You can’t live without it. And if Christ be not raised, it is gone.

But if Christ be risen from the dead—ah, then faith in God is crowned, justified, vindicated! Then, in the blackest days, your life is safe, knowing that the God who did *that* will assuredly see you through. Then you can sing your ‘Magnificat,’ like those priests in Alsace in the War who sang it through the crash of bursting shells. ‘Tell me,’ said one of Luther’s enemies to him sneeringly, ‘tell me—when the whole world turns against you—Church, State, princes, people—where will you be then?’ ‘Where shall I be then?’ cried the great soul. ‘Why, then as now, in the hands of Almighty God!’ And if Christ be raised from the dead, you and I can be Luthers too.

Let troubles rise, and terrors frown,
And days of darkness fall;
Through Him all dangers we’ll defy,
And more than conquer all.

2. So much for the first consequence Paul draws. Turn to the second. ‘If Christ be not risen, *ye are yet in your sins.*’ All the talk about being forgiven—pure delusion. All the noble words about God putting sins behind His back, or drowning them in the depths of the sea, or making the crimsoned page white as snow again—all mere mockery. Ye are yet in your sins, gripped, prisoned, slaves for life.

Now why? Why is that involved in it? Ah, you can see why. Because Christ’s brave, pathetic attempt to be a Saviour failed. Because the sins of men that slew Him had the last word. Because Jesus, seeing the drift of this hateful thing across the ages, carrying its poisonous miasma with it, flung in His own body to try to break and stem and

arrest the drift ; but He did not break it—it broke Him, and rolled on over His dead body unheeding. So that there is no escape from the clutching hand of the past, no deliverance from the downward drag of our own souls. Ye are yet in your sins.

Well, does it matter ? For us ? ‘The modern man,’ said Sir Oliver Lodge, ‘is not worrying about his sins, still less about their forgiveness.’ ‘Forgiveness ?’ cries Bernard Shaw, sweeping the whole thing aside as of no account, ‘forgiveness ? That is a beggar’s refuge ! We must pay our debts.’ Normally we do not trouble much about sin and forgiveness—morbid fictions, perhaps we think them. But I know this—once see what is really at stake here, once see that if forgiveness goes, then peace goes, and freedom goes, and happiness goes, and heaven goes—once see that, and you will cry with the very passion of despair, ‘You shan’t take that away ! You shan’t ! You shan’t !’

It does matter. You cannot live without it. There is a dreadful passage in Carlyle where he imagines a man trying to run away from his own shadow ; and ever and again he turns round, and it is still there, that black thing, dogging him ; on and on, flinging himself wildly away from it—and round again, and it is still there ; and he is panting now, and dead-beat : ‘God, God, I can’t get away from it ! I can’t !’ That is sin—if there is no forgiveness. Continually a man is left wondering—‘That old, unhappy deed—when will it spring on me ? Where will it strike, and how ?’ King Herod slew John the Baptist in prison, and one day, months later, he heard about Jesus, and suddenly he trembled. ‘This must be John back again,’ he said, ‘the man I killed back from the dead !’ It does matter, the thing called forgiveness. It matters so much that you can’t live without it. And if Christ be not raised, it is gone.

But if Christ be risen from the dead—then sin is defeated ! It has met its match. It is broken, blotted out, and you are free ! You are like Christian, when the great burden he had carried on his bowed back to the Cross, fell off there, and rolled and tumbled down the hill, gathering speed as it went, until it disappeared into the empty tomb of Christ and was never seen again ; and the man stood there, stretching out his arms for the first time in his life in conscious and exultant freedom. All that—if Christ be raised. All that—for the spirits in prison. ‘Yes,’ cried Francis Thompson :

God’s mercy, I do think it well,
Is flashed back from the brazen gates of Hell.

Blessed be His name—‘delivered for our offences, raised again for our justification !’

3. So much for the second consequence Paul draws. Turn to the last. ‘If Christ be not risen, then they also which are fallen asleep in Christ are perished.’ Those that we are accustomed to call ‘the blessed departed’—obliterated, annihilated. Blown out of existence, as you would blow a candle out. ‘Cast,’ said Tennyson, ‘as rubbish to the void.’ Never to be met again. Perished.

Now why ? Why is that involved in it ? Ah, you can see why. You scarce need to ask. For if Jesus never rose, how should they ? If the one finally perfect life that has ever appeared on earth did not get through this thing called Death—how should any one else ? They are perished.

Well, does it matter ? Ah, don’t say that ! Don’t mock us. Does anything else matter ? As long as love is love, as long as one human heart cleaves and clings to another, it matters all the world !

You can’t live without it. There was an old Welsh saint of a former generation, a great soldier of Christ—Christmas Evans they called him—and when the day came for him to die, he bade his friends at the bedside farewell, and turned his face to the wall ; and in a little while, suddenly they saw him wave his hand triumphantly : ‘Drive on ! Drive on !’ he cried, as if he were seeing Christ’s chariots come to take him, ‘Drive on !’ And so he died. What if that were just delusion, and there were no chariots there ? ‘The angels,’ cried a young boyish Covenantaner on the scaffold in the Grassmarket, just before the axe of death descended, ‘the angels ! They’re come to carry me to Jesus’ bosom !’ And so he passed out. But what if that last cry were mistaken ? What if Macbeth were right ?

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle !

What if the Venerable Bede’s image of our human life were all that could be said about it—a bird flying in out of the dark into a brilliantly lighted banquetting-hall, flying across that brilliance for a moment, then out at the other window, out into the night again ? Then we can only tell God that it is cruel of Him to put such love in our hearts, and snap it in the end ! There is a picture by a great artist which shows God in the act of making His world. And as the vision of human life, with

all its tragedy and loss, begins to shape itself out of chaos, a figure is seen starting up and crying to the Creator, 'God, if it is a world like that you are going to make, stay your hand! Don't make it at all!' That is how we should feel if death finishes love and destroys forever. And if Christ is not raised, it does.

But if Christ be risen from the dead—then they that have fallen asleep in Christ are alive, are ours, are here! 'Is there no one,' said Cromwell, as he lay dying and looked round on the faces of his weeping friends, 'is there no one here who will *praise the Lord*?' That is the new note. Grim, portentous, solemn Death—you thought you would rob me, did you? You were wrong.

O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

So Paul here has looked the grim thought—Christ not risen—in the face, and challengingly has drawn the three inevitable conclusions—faith gone, forgiveness gone, immortality gone. But then, while the shudder of it is passing over his readers' souls, comes his sudden burst of triumph. 'But now,' he cries, and every word of it is a trumpet-note, a shout, a battle-cry—'but now is Christ risen from the dead!'—and with that he sweeps the horror from his soul. 'Now is Christ risen!'

And if you ask him, 'How do you know it, Paul?' he has two answers: 'Know it? Why, I have spoken with men who have seen Him! Peter, James, and John, and a hundred others, men who have had their whole life changed from top to bottom by the experience of seeing Him!' Can you say that? Have you ever spoken to a man who had seen the risen Christ? Some one surer of that than of anything else in life? That is one glorious line of evidence.

But Paul had another, an even greater. 'Christ risen—how do I know it? I have seen Him myself, seen Him with these very eyes, seen Him with this very heart!' And if any one had dared to suggest to Paul that Christ was not really alive—'Not alive, man?' he would have answered, 'Why, He arrested me riding to Damascus, and He has been power to my life ever since! I have seen Him, felt Him—and I *know*.' Can you say that? Say it in all sincerity, and with no exaggeration at all—'It is not I who live, but Christ who lives in me: and I have actually felt His presence and His power?' Then you have the evidence in yourself. You *know*. And you can say, with Savonarola, 'They may kill me if they please;

but they will never, never, never tear the living Christ from my heart!'

FIRST SUNDAY AFTER EASTER.

Victorious Faith.

'This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' —1 Jn 5^{4, 5}.

Dr. Weymouth translates the fourth verse, 'The victorious principle which has overcome the world is our faith.' That is true in any realm. Nothing is achieved without faith, nothing is impossible with it. 'All things are possible to him that believeth.' Faith has conquered the sea and the air. It has tunnelled the mountains and brought the ends of the earth to our doors. Faith discovered the wireless, with all its modern marvels. 'Impossible,' said Napoleon, 'is not a word in my dictionary.' It is faith which enables any man to say that. In the world of discovery illustrations abound of daring and dauntless faith which has made miracles commonplace. Nowhere is this more clearly seen to-day than in man's mastery over Nature. But it was not of the natural world that John was thinking when he wrote, 'This is the victory that overcometh the world, even our faith.' It had not then dawned upon men to wrest from Nature her secrets. John was thinking of the world which is hostile to God; the world, with its passions, its lusts, its pride, its selfishness, its sin. He was thinking of a spiritual conflict, 'the lust of the flesh, the lust of the eyes, the pride of life.' This world is conquered by faith in God. Faith in the ultimate triumph of right has led many a man to victory against overwhelming odds. Take one illustration. Twenty-five years ago there was a great outcry against the Congo atrocities under the rule of the late King Leopold. Missionaries, travellers, and commercial agents told harrowing tales of oppression. But there were strongly entrenched vested interests. Go back still a few years to the office of an English shipping firm which did a large carrying trade between England and the Congo. There was a young man named E. D. Morel, whose heart was stirred by the sufferings of helpless victims. He appealed to his employers to take the matter up and decline trade relations with those who profited by ill-gotten gain. But there was too much money in it. So this young clerk, unaided and alone, resolved to attack and overthrow this entrenched wrong. Money was poured out like water to overwhelm him. But it failed,

and in the end he triumphed. This is the victorious principle which enabled him to overcome the world, even his faith. We all need this dauntless faith in the final triumph of right.

But while all this is true we have not yet got to the heart of our text. It is worth noting that the word translated victory only occurs here in the New Testament, and this is the only occasion John uses this word 'faith' in his Epistles, nor does it occur at all in the Fourth Gospel. What St. John means here is fixed by the context. 'Our faith' is summed up in the confession that Jesus is the Son of God. 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'

John was writing to people endangered by the Docetic heresy which denied the reality of our Lord's humanity. Docetism reduced Jesus to a figure on a stage, a shadow Christ. The Incarnation was thus an illusion, a sort of pious fiction. Against this teaching John protests vigorously.

'Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' He bears his own witness. 'That which we have seen and heard declare we unto you.' The advent of Jesus was real, and victory belongs to those who receive Him as the Son of God.

So here is the central thought of our text—faith in Christ, the Son of God, is the victorious principle which overcomes the world.

If we go back to the early Church and its struggle with Rome we can see this text proved up to the hilt. Said the late Bishop Westcott:

'It is, then, quite true to say that two empires, two social organizations, designed to embrace the whole world, started together in the first century. . . . But the two empires had nothing in common except their point of departure and their claim to universality. The Roman Empire was essentially based on positive law; it was maintained by force. . . . The Christian Empire was no less essentially based on faith; it was propagated and upheld by conviction; it lifted the thoughts and workings of men to that which was spiritual and eternal. The history of the Roman Empire is from the first the history of a decline and fall, checked by many noble efforts and many wise counsels, but still inevitable. The history of the Christian Church is from the first the history of a victorious progress, stayed and saddened by frequent faithlessness and self-seeking, but still certain and assured though never completed.'

Many people to-day lose heart when they look around and note the drift of the age, the unbelief, the godlessness, the spiritual apathy, the power of un-Christian and even anti-Christian forces. Or taking the wider view and seeing how strongly entrenched is heathenism, the task of winning the world for Christ looks impossible. But this is too superficial a view. If we look deeper we shall see that the spiritual heaven is working. Christianity is a greater force in the world to-day than ever it was, appearances notwithstanding.

What we need is a more daring and adventurous faith. A timid Church will not save the world. We think of missionary pioneers in China, India, and Africa who saw little result for all their labour and sacrifice, and yet held on with undaunted faith. The first missionaries to the Pacific faced enormous difficulties. The party numbered thirty. During the first twelve years they heard from home three times. Sometimes they almost starved. Revolts and tribal wars endangered their lives. The days of trial sifted their number, and some sailed away on trading vessels. Seven remained; of these two died, but in 1800 the faithful five dedicated the first Church for Christian worship in the Pacific.

'For if ye love them which love you, what reward have ye?' Anybody can do that. 'But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you.' 'Who is sufficient for these things?' 'He that believeth that Jesus is the Son of God.'

One day Jesus questioned His disciples. First He asked what other people said of Him, and they were all ready with an answer. 'Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.' They are all remarkable tributes, but Jesus was not content with the popular verdict.

'But whom say ye that I am?' Only one man answered—it is so much easier to be a reporter than a confessor: 'Thou art the Christ, the Son of the living God.'

Jesus said, 'Upon this faith I can build a Church nothing can overthrow.' That is the victorious faith which conquers the world.

Brother, if your Christ be the Atoning Lamb,
The only begotten of the great I Am,
The Rock of Ages cleft for you,
And you say my Christ would never do,
Brother, follow your Christ, but give me your hand.

Brother, if my Christ be the great Ideal,
The possibility of the race made real,
The lowly Man of Galilee,
And I say, your Christ would not help me,
Brother, leave me my Christ, and give me your
hand.

Brother, if our Christs both claiming the dear
Name

Turn out in the end to be one and the same,
The love divine that bleeds for all,
Would our hearts rejoice to hear His call?
Brother, come unto me, and come hand-in-hand.¹

SECOND SUNDAY AFTER EASTER.

Not in Vain.

'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'—1 Co 15⁵⁸.

Those who follow this great Resurrection chapter of St. Paul through its fifty-eight verses of protest, statement, argument, and appeal, to its victorious close will note the repeated occurrence of the words 'vain' or 'in vain.' Five times the words recur in our English Version, translating three words in the Apostle's Greek. 'Except ye believed in vain'; 'Not in vain was his grace bestowed upon me'; 'If Christ hath not been raised, then is our preaching vain, your faith also is vain'; 'If Christ hath not been raised, your faith is vain, ye are yet in your sins'; 'Your labour is not in vain in the Lord.'

St. Paul asserts repeatedly that Christianity as he preaches it falls to pieces without the Resurrection of Christ. The question of life's aim and goal, the question of sin, the question of suffering—all these things St. Paul interprets afresh in the light of the Resurrection. They mean something new, because Christ rose again.

And we in whom the Easter faith lives and burns to-day are one with him in that assurance. We know what a difference that faith makes to our spiritual valuation of everything that life brings to us.

It is this assurance of the truth of the Resurrection of his Master and all that goes with it that gives their strength and confidence to the words with which St. Paul closes his great argument. A modern translator, Dr. Moffatt, renders them thus: 'Well then, my beloved brothers, hold your ground, immovable; abound in work for the

Lord at all times, for you may be sure that in the Lord your labour is never thrown away.'

You may be sure! Never thrown away! A religion which claims to control completely a man's or a woman's life must have the power to strike its credentials very deep into the soul before it can justify that claim. Christian life, the kind of life we are called to live as those who believe in Jesus risen, is impossible unless we are assured that it is founded upon a fact and not upon an ideal dream. It must needs be full of mystery—how could it be otherwise?—but it must needs also stand up firmly, built upon eternal facts and not wavering in mist, like a cloud castle in the sunset sky. There is more than enough in life to develop within us a sense of insecurity and emptiness, which slowly leads on to the conclusion that it is 'in vain.' It is this sense of the vanity of living, evident in so many of the books we read and the plays we see in our theatres, that cuts the heart out of effort and is the most formidable barrier to the progress of ideal causes in the world to-day. Many, of course, are too intent upon amusing themselves to be conscious that their lives have no real meaning or purpose, except sometimes in those awkward pauses when the starved self within them revolts from the paltry diet with which they are feeding their souls. Then it is that they know the inevitable reaction of a spirit capable of the divine life against the attempt to live on the false level of an animal being, intent only upon acquiring from the world enough to satisfy its superficial needs. And when those pauses become frequent and such a man looks out over life, without Christ to help him to realize his best self in faith and service, he will be the first to cry out bitterly, as one did the other day, that 'life puts a bait upon a hook so that in our innocence we may swallow it and spend the rest of our lives impaled.' If he is a poet, he descants pungently upon the 'Vanity of Human Wishes,' and if a novelist, he will write, as Thackeray did at the end of *Vanity Fair*, 'Ah: Vanity of Vanities: which of us is happy in this world? Which of us has his desire? or, having it, is satisfied?—Come, children, let us shut up the box and the puppets, for our play is played out.'

This feeling may be due only to physical depression and overstrain; and if so, it is curable by the rest and recreation which repair exhaustion, or by quiet thought and prayer that revive the drooping spirit by bringing it into fresh touch with the springs of spiritual power. But it is often due to trouble much deeper down within us than our surface selves. There are times when those

¹ F. L. Riches Lowe, *The Simplicities of Religion*, 38.

who are anything but triflers are bitterly conscious that all their struggles for better things seem to carry them but little nearer to their goal. What of our failures in temptation? We make resolutions and form plans, good plans, and they go wrong and miscarry. Every one who tries to do good, disinterested work for others, comes up against that. It all seems 'in vain.' Or look farther afield into the great world. Evil flung back is always returning to the attack.

This is just where the Easter gospel breaks in upon us as a veritable message from God Himself. Like nothing else that has ever been told to the souls of men, it gives the lie to the seeming vanity and the apparent failure of human things. One of the surest evidences of the truth of that Easter gospel is the fact that it stands out against such a dark background. If ever men and women seemed to have good reason for saying 'in vain,' it was when Jesus lay dead at the foot of His Cross.

Out of their utter defeat those weak men and women rose up to face the world with a faith and courage that were more than a match for anything that it could spring upon them. 'This is the victory that overcometh the world, even our faith.' How do we account for that wonderful optimism?

How were these first believers able to live continually as if Christ's victory were an absolute certainty and with such a sense of power, when all the other sources of inspiration we know are unable to kindle anything like the same creative fire of assurance and hope? To such inquiries there is no answer which is not incomparably more difficult to accept than the simple explanation of the new birth of Easter faith that the New Testament gives us: 'Then were the disciples glad when they saw the Lord.'

So does Easter come to reassure us in the belief that God and goodness are winning through to their final victory. 'Not in vain.' The resurrection of Jesus is God's guarantee of the soundness and worth-whileness of life, and that all things work together for good for those who believe in Him. Faith and hope and love cannot be misplaced in a risen and living Lord. Whatever life may bring us, it cannot bring us defeat, if we fight with Him. Our poor prayers, our scattered and uncertain efforts after goodness, our dim intuitions into a spiritual order which as yet we can hardly see, our feeble strivings to help forward the Kingdom of God, our work for Christ which seems to accomplish so little—because Jesus lives they are 'not in vain.' And as for death; in the

light of Easter, both for those whom we lose out of sight, and at last for ourselves, it ceases to be a dissolution and becomes a transformation, a passage through dark waters to a farther shore where there is a perfect fulfilment of all the best that we have discovered here. Like Bunyan's Mr. Valiant-for-Truth, who went down into the water saying, 'Death, where is thy sting?' and as he went down deeper said, 'Grave, where is thy victory?' we pass on, and 'all the trumpets sound upon the other side.' For Christ is risen! And 'ye know that your labour is not in vain in the Lord.'¹

THIRD SUNDAY AFTER EASTER.

Balaam.

'And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.'—Nu 24¹.

The story of Balaam is one of the most fascinating in the whole of the Old Testament. It is so picturesque, so full of dramatic and moral interest, so replete with perplexity, and therefore with instruction, because perplexity sets us thinking, and it is a good thing for us to be made to think. The apparent inconsistency in God's treatment of Balaam consists in this: that while Balaam seems to be scrupulously keeping within the limits of God's commands, God is angry with him. Balak, King of the Moabites, had sent to Balaam to bribe him to come and curse the Israelites. Balaam had asked God's leave to go, and God had refused to grant it, and Balaam did not go. Balak had then sent a much larger offer, and Balaam again endeavoured to learn God's will, protesting all the while that, even if he were allowed to go, he could utter only what God told him to say; he could not promise to utter a curse. This time God told him to go, but to speak only the word which God put in his mouth. Upon that Balaam started to go to Balak, and forthwith we read that 'God's anger was kindled because he went.'

What was the wrong thing that Balaam was knowingly doing? The answer to this question brings us to the inconsistency in the conduct of Balaam himself.

Balaam was of heathen descent and dwelt among heathen, and yet had an extraordinary knowledge of the true God, whose will he interpreted to his fellow-men. Balak thought that he could be induced by royal commands and gifts to curse the

¹ F. B. Macnutt, *From Chaos to God*, 51.

people of Israel, just as the King of Syria thought that Elisha could be induced by royal commands and gifts to heal Naaman of his leprosy. The elders of Moab and Midian came with the rewards of divination in their hands, ready to pay this great wizard (as they regarded him) for uttering a destructive spell. Ought not Balaam to have dismissed them at once? He knew that when he spoke inspired words the words were not his, but God's; he says so himself. Ought he not at once to have rejected the idea of taking money for such words? But he does not at once reject the idea. He entertains it. He would like to have the money. Possibly it will be God's will that the Israelites should be cursed. He tells the elders to stay all night, and he will inquire of God. And God said: 'Thou shalt not go with them; thou shalt not curse the people: for they are blessed.' And Balaam told the princes of Balak in the morning that God had refused to give him leave to go. That way of putting it shows the man's heart. He had not simply wished to do God's will, whatever it might be. He had tried to bend God's will to his; had tried to get leave to do something which he ought to have known was contrary to God's will.

The situation is illustrated by two beautiful stories in Herodotus in which the oracle is consulted about a plain matter of duty. In one the people of Cymae ask the oracle whether they are to give up to his enemies a man who has taken sanctuary with them as a suppliant for protection. In the other a man named Glaucus asks the oracle whether he is to give up a sum of money which had been entrusted to him. After a lapse of many years the sons of the man who deposited the money had come and claimed it. Need he surrender it? The inquirers are told by the oracle that to ask such questions is in itself a crime; indeed, is as bad as committing the very crime about which they have inquired. They may go and commit the wickedness which was in their hearts, for they have already incurred the guilt of it. Something very like this happens in the case of Balaam.

No less than five times does Balaam try to bring God over to the side which he knew was against God's will. He does this twice in his own home before setting out for Moab. And he does it three times more when he reaches Balak. He thinks that the will of God can be changed by elaborate sacrifices. Three times over seven altars are built at his desire, and a bullock and a ram are offered on every altar.¹

¹ A. Plummer, *The Humanity of Christ*, 155.

Bishop Butler, in what is, perhaps, the most famous sermon in the English language, has pointed out the amazing inconsistencies in the character of Balaam. But at the same time he warns us that such characters are not uncommon. There will always be people who shrink from flagrant transgressions of God's laws, and yet cherish great wickedness in their heart—wickedness which they intend to enjoy whenever they can persuade their consciences that the enjoyment is not really very wicked. Such people reflect with satisfaction that there are many sins which they never commit. As for the indulgences which they do allow themselves, they are, perhaps, not so very wrong; and, even if they are, they will make atonement for them, and they quite mean to give them up some day. In this spirit manifest duties are considered and reconsidered, until they are explained away; and the confused and baffled conscience at last gives wrong judgment, or ceases to speak at all. All of us have something of this self-deceit to guard against.

In the words of the text we see Balaam in one of his better moments: 'He went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.'

As he looked down on those rows of weather-beaten tents, arranged with military regularity and precision as Moses the great general of the Israelitish host had instructed them: 'as gardens by the river-side, as lign-aloes which the Lord hath planted'; as he looked upon those men with the dust of the wilderness clinging to the folds of their garments; as he thought of the long march they had made, carrying the symbols of a great idea through the trackless desert; as he realized how these men had freed their souls from slavery as well as their bodies from the house of bondage, something of the wonder and the truth and the infinite possibility of it all smote upon his soul, and leaving all the muttering and the mumming, the mystifying and stupefying incense of his seven altars, he headed for that desert and its great silent spaces and pure, austere winds.

Some such crisis as that comes to many of us in the course of our lives. Maeterlinck, in one of his essays, shows how there is a kind of instinct driving us at times to seek for reality in the only place where we shall probably find it—on the sharp peaks of pain. All those legends about the nightingale pressing its breast against a thorn in order to be able to pour its deathless music forth into the night; of the pelican feeding its young with drops of blood from its own breast, bear evidence to the fact that

mankind has always had an instinctive feeling that the world of sentient things could never come to its highest expression apart from some revelation of sorrow or suffering.

The mark of rank in nature
Is capacity for pain ;
And the anguish of the singer
Makes the sweetness of the strain.

Man's way is to build stone altars ; God's way is the wilderness, with its revelations of burning bushes and kindled imaginations. Man's method of fighting social and moral evil is to go for it direct. God's way, Christ's way, is to hide a little leaven or bury a tiny seed—and wait. When we stop building our trim little altars, and get out into the great unmeasured spaces of God's temple not made with hands, we begin to understand.

But the tragedy of Balaam consisted in just

this, that though he went so far he stopped short of the highest. This man with his hot temper and his rich vein of poetry ; this man who went out to curse the organized religious forces of his day, and who, in spite of himself, was moved to see the beauty of the thing they stood for ; this man with his tragic end closing down upon those purposes of good which were ever forming in his heart but never came to full fruition—he is one whom we know well.

Israel needed a poet such as he, yet he is less famous than his ass. And from poor Balaam we must turn to that other Rider upon an ass who also set His blessed face toward the wilderness ; who for the joy which was set before Him endured the Cross, despising the shame, and hath given us not only an example for our guidance, but salvation for the asking.¹

¹ H. L. Simpson, *The Intention of His Soul*, 36.

The Third Gospel: A Hidden Source.

BY THE REVEREND EDGAR P. DICKIE, M.C., M.A., B.A.(OXON.), B.D., EDINBURGH.

CANON STREETER has worked out in detail the theory that Mark was not the author's original framework ; that this was to be found in a document (Proto-Luke), probably written by Luke himself, combining Q—written in Antioch about A.D. 50—with L, the typically Lukan material—collated in Caesarea about A.D. 60. If proved, this theory is of considerable moment, for it gives us an independent source of the Gospel history, written as early as that of Mark, and yet owing nothing to it. The evidence for the authenticity of the Gospel history is increased twofold.

The following experiment in source-criticism may serve to strengthen that evidence still further, and from an unexpected quarter. In the story of the man sick of the palsy, there is, in Luke, a tell-tale verse (5¹⁷): 'And it came to pass . . . as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem.' The detail is in Luke alone. Mark has to bring in the presence of the Pharisees as an afterthought (2⁶). Luke, therefore, gives a new fact. He reveals a widespread interest already being shown in Jesus by the Pharisaic party.

From the first, Jesus was watched. Great popularity, combined with the dangerous nature of His teaching, made it imperative that supervision should be exercised. Luke alone is so early aware of this fact.

There are three passages in 'The Great Interpolation,' where for a little there is a parallel with Matthew, but where, nevertheless, the explanatory verses are in Luke alone (Lk 11³⁷⁻⁴⁵, 53). Clearly, Matthew would not have omitted these verses, had they been found in Q. Nor would Luke have added them at random, or out of his own head. They must have come from another source on which he was drawing for this part of the narrative. In all three cases the introductory verses give a *Pharisaic setting*. My opinion is that the *source* also was Pharisaic. *A Gospel source among the Pharisees?* Can this be established?

1. It cannot have been general synoptic tradition, floating vaguely in the minds of the Christian community. Two great passages alone rule out that possibility—the Good Samaritan and the Prodigal Son. If once these passages had been brought into the synoptic tradition, they could never have fallen out again. They must have been known only to

Luke's special source. And here, once more, the source appears with a Pharisaic interest. (The Parable of the Good Samaritan was spoken in answer to a certain lawyer who stood up and tempted Him. The Parable of the Prodigal Son not only has a Pharisaic setting, but in its conclusion is a direct blow at the Pharisees, whose spirit is embodied in the *coda* which treats of the elder brother.) If they were spoken in a private audience of the Pharisees, that would account for the absence of these passages from the other two Synoptics. That is how I believe they were spoken.

These two great Parables are conclusive. The source from which they come must have been in a circle that was *not* producing Gospels.

2. Is the source to be sought in a Jesus-party within the Sanhedrin? Such a party might well remain aloof from the Christian Church, and might retain some Gospel material unknown to Mark and Q (because it had a Pharisaic entourage). But it is difficult to see why it should have come to Luke, if they remained aloof; or, if they entered the Church, why it should not have been incorporated into the general synoptic tradition. I believe that their influence was an indirect one, as we shall see later.

3. The facts indicate that the source we are seeking lies not in a Gospel-producing circle; nor even in a non-Christian circle (that term is too mild); but in an *anti-Christian* circle. Consider the characteristics of the material:

(1) *Pharisaic settings*: Lk 7^{36ff.}—the anointing takes place in the house of a Pharisee; 14¹⁻⁶—the healing of the dropsy takes place in the house of a Pharisee; 14⁷⁻¹⁴—table-talk in the same house; 16¹⁴—‘the Pharisees also, who were covetous, heard all these things’; 17²⁰—‘And when he was demanded of the Pharisees, when the kingdom of God should come.’ These passages are all peculiar to Luke. And the settings must be the true ones, for Luke does not *invent* settings.¹

¹ Cf., in addition, Lk 4^{16ff.} (emphasis on the synagogue-preaching); 4²⁶ (the earliest preaching tells of salvation for the Gentiles—the reason, from Lk. alone, for the opposition, which is so early emphasized by Lk. alone); 4²⁸ (Lk. alone tells *why* the people were angered. Mt. and Mk. say ‘scandalized,’ as if the stumbling-block were only that Jesus is one of themselves. But that will not really account for it. All three mention the admiration of the people because of His gracious words and deeds. Lk. alone gives a reasonable account of the change in attitude). Jesus speaks of salvation for the Gentiles. It is most likely that the chapter read that day in the synagogue (Is 61) was being misrepresented, being used to show only the privilege of

(2) After the settings, we notice the *special interest in the controversy* between Jesus and the Pharisees. Lk 12¹³⁻²¹ (‘Who made me a judge?’ followed by the Parable of the Rich Fool) is peculiar to Luke. It was a common thing to appeal to a Rabbi to arbitrate on disputed points of law. This looks like a test-case. Would Jesus assume the right proper to a Rabbi? And what authority would He arrogate to Himself in judging?

Lk 13¹⁻⁹ (Luke alone) (the blood of the Galileans and the Parable of the Fig-tree). The attitude of Jesus is anti-Pharisaic. The theme is repentance, and the bankruptcy of the present system. The *trés* of v.1 may well have been ‘the Pharisees.’ ‘See what happened to *these* Galileans in Jerusalem! Another Galilean goes up to Pilate. Beware!’

Lk 13¹⁰⁻¹⁷ (healing of the crippled woman) is fundamental to the Sabbath controversy. The verses are Pharisaic in setting, and peculiar to Luke.

Lk 18⁹⁻¹⁴ (Pharisee and Publican in the Temple)—a vital part of the controversy. The passage is Pharisaic in setting, and peculiar to Luke.

There is one feature which appears to tell on the other side. Luke *omits* that part of the legal controversy contained in Mk 7¹⁻¹⁵ and Mt 15¹⁻²⁰ (hand-washing, Corban). If his source were specially interested in the controversy, one might have imagined that it would here make much of it. I am inclined to believe that these passages were not present in his source. If the source is to be found among the Pharisees, they knew that they were on weak ground here. *These* notes of their investigations were not preserved. They had to convince not only the Jesus-party in the Sanhedrin, but also the Sadducees, who held the chief power there. *They* were not interested in the minutiae of the Law. These records would supply good grounds for justifying the *defence* of Jesus. Luke's omission is quite intelligible. He omitted, because his source omitted! Nor did he feel impelled, in this matter, to draw on other sources, since neither Mark nor Q was his guide in questions concerning the controversy. What seems at first to be a flaw in the theory turns out to be an additional strength.

This source, then, has a peculiar interest in the controversy and special knowledge of its progress. We ask, How does Luke come to record so much that has been missed by Mark and Matthew? And we answer: This is most easily explained if the observer were on the *other* side. Vested interest sharpens the understanding and fortifies the recollection of many parables and incidents. The opponent Israel. Jesus draws out from it the universality of salvation.

takes more careful notes than the disciple (*vide* any heresy trial).

(3) A third feature of the Lukan passages is the number of *strange doctrines* which appear to be recorded. Outstanding are the Parables of the Unjust Steward and the Unjust Judge. They seem to make Jesus teach lessons of the world. Yet there is no request for explanation, and no interpretation is vouchsafed. If, however, the Parables were recorded by a hostile observer, we understand this deficiency. Both passages suggest preservation by a critical recorder. The very titles would be incriminating evidence—*οἰκονόμος τῆς ἀδικίας* and *κριτὴς τῆς ἀδικίας*. 'He claims to be a teacher of righteousness! But here are some of his subversive doctrines.' The Parable of the Unjust Steward is followed immediately by the words, 'The Pharisees were listening' (16¹⁴).

(4) But the most important feature of this special Lukan material is its *insight into the councils of the Pharisees*. In Lk 20²⁰ we have a detail from Luke alone, and it gives a glimpse into the council-chamber of the plotters. They 'sent forth spies, which should feign themselves just men.' We have another in 6¹¹. After the restoration of the withered hand the scribes and Pharisees 'were filled with madness; and communed one with another what they might do to Jesus.' It is an early glimpse into the councils. The word used, *ἄνοια*, 'fools through rage,' is a touch of one who was there and knew the situation from within the Pharisee-circle. We naturally think of Paul's strong word *ἐμμανόμενος* (Ac 26¹¹), 'being exceedingly mad against them, I persecuted them.' The first, like the second, gives the tone of one who was within their councils—perhaps of one who afterwards looked back on their madness with remorse from the fold of Christianity.¹

When Jesus reached Jerusalem the evidence against Him was already accumulated and the case prepared. Luke reveals, from time to time, an acquaintance with the material thus being slowly gathered. For the period prior to the trial, we have very considerable and persistent evidence of material gathered from the hostile side. Those

¹ To these passages may be added (Lk. alone) 11⁵³⁻⁵⁴: 'And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.' We see the council from within. Also 20¹⁰. This is 'the parable which cost Jesus His life.' Lk. alone has the interjection of the Pharisees. 'He shall give the vineyard to others': *μὴ γένοιτο* they say, 'God forbid!'

deputations, those frequent references to the Pharisees, and those glimpses into their inner councils reveal well-organized activity in preparing the case against Jesus. My belief is that Luke has incorporated in his Gospel part of the 'dossier.' He alone of the Synoptists gives a definite formulation of the charges presented before Pilate (23²):

- (a) Disturbance (*διαστρέφοντα τὸ ἔθνος ἡμῶν*), cf. v.⁵, 'perverting the nation; stirring up the people' (cf. Ac 17⁶).
- (b) Preventing tribute to Cæsar.
- (c) Calling Himself a king.

Matthew and Mark do not specify the charges, but simply speak of 'many things.' A list of the charges to be preferred against Jesus is the natural conclusion of the 'dossier.' And this, in my opinion, is where the document ends.

It is clear that the prosecutors had need of a well-documented case, not only to convince the Roman governor, but, in the first instance, if there were a Jesus-party in the Sanhedrin, to convince their own number. It is significant also that these three charges are calculated to carry weight with the Sadducees as well as with Pilate.

In 22¹⁻² we seem to have an indication which tells against the theory. Here (cf. Mt 26¹⁻⁵) it is the First Gospel, not the Third, which has the account of the inner councils of the Pharisees. But this account comes from John's source (cf. Jn 11⁴⁷⁻⁵³) and leads out into another problem, the origins of the Fourth Gospel. But, in fact, this is precisely what we should expect. The Lukan source, so far as it is a Pharisaic source, stopped when the charges were formulated for presentation to the governor. Luke ceases to draw on the source because he has come to the end of it! It contained the evidence, not an account of the trial.

There is only one other addition to it, namely, the commentary of Paul. For I believe that Luke used Paul's copy of the 'dossier.'

1. There are signs that the document has been edited by a *converted* investigator; e.g. 16¹⁴, 'The Pharisees also, *who were covetous*, heard all these things: *and they derided him*.' Here, we feel, is that pressing of the wound till it hurts again, which we find in the remorseful self-flagellation in Gal 1¹³, 'Beyond measure I persecuted the church of God, and wasted it'—as well as in passages of Acts. Phrases like Lk 14⁶ abound: 'And they could not answer him again to these things'—displaying a sense of discomfiture. Cf. 6⁸, 'He knew their thoughts'—their sense of being read like an open book.

2. When Paul set out on his mission to Damascus, he obtained letters from the high-priest. We may be sure that he carried with him also that material which was essential, first to get up his case, second to give a sufficient brief to the authorities of the synagogue in Damascus. The journey gave him time to examine the evidence—much of it in the words of Jesus Himself. (The prosecution in the Sanhedrin had striven above all things to get a verdict against Jesus out of His own mouth.) Truth prevailed. Paul was being prepared for the cataclysmic experience which took place at the moment of his conversion. It was not a mystical, almost magical, conversion. It was, literally, conversion through the Word. In Gal 1¹² Paul says of his gospel, 'I neither received it of man'—what he had received from man was a brief, supposed to carry in it the condemnation of the Messiah—'neither was I taught it'—on the contrary, the teaching was all the other way, aimed at disproving the claims of Jesus—'but by the revelation of Jesus Christ.' Only revelation (apocalypse is the word) could uncover, in a document intended to shatter the Messianic claims, the invincible proof that this is very Christ. And it is this apocalypse, his conversion, which Paul then proceeds to recount to the Galatians. He goes on, in the same chapter, 'I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me.' He had something more precious than they could give. He did not go into Arabia with only the memory of a vision, but with words which could never be exhausted of their rich content. The 'dossier'—intended for condemnation had become a gospel in his hands. Paul had in his possession the first written Gospel. This carefully accumulated evidence, the case against Jesus, had done its work in securing a conviction in the Sanhedrin and bringing about the Crucifixion. But its second work was the undreamed-of result, the conversion of His greatest missionary.

It has always seemed a perplexing feature of Paul's letters that he pays so little attention to the earthly life and words of Jesus. Like the Epistles of Peter and John, his are historically barren. This is puzzling, because Paul, as an evangelist, cannot have preached salvation through the life and death and resurrection of an unknown man. He must have given his hearers a summary of the life of Jesus; must have selected incidents and words to tell them who He was.

The absence of any such indication from his letters can be accounted for in one of two ways. Either Paul considered that his own mystical

experience of the Risen Lord transcended the historical narratives of the gospel and made them appear of secondary importance. (But this would lead to a very doubtful attitude towards the Incarnation.) Or, Paul took the gospel narratives for granted. He spoke of them, but he did not write of them; for they were retained in the oral memories of his fellow-evangelists and of his converts; they were already being collated for commission to writing; and those which he himself was able to contribute to the common stock were now being placed in the hands of an editor.

It is little wonder that Luke, in writing his Gospel, took a way of his own, and used a framework of his own, if he had in his possession Paul's copy of the 'dossier,' containing the evidence for the prosecution, the findings of the Sanhedrin, and the comments of Paul himself.¹

The latter part of this inquiry is tentative and speculative. Nevertheless, somewhere along these lines is to be found relief from certain considerable difficulties.

1. The apparently casual nature of the Roman trial. Pilate may have been high-handed in dealing with his own personal enemies. But Jesus was not one of these. In dealing with the demand of the Sanhedrin that he should give a death-warrant, it is likely that he challenged them to prove their case. It was certainly the practice in the time of Pliny to produce the memoranda by which a case was documented (cf. Pliny, *Letters*, x. 60 f.—the case of Flavius Archippus). Even allowing for the legal training of Pliny, the lapse of eighty years, with the consequent development of colonial procedure, and the fact that Pliny was sent out specifically to remedy a state of financial corruption, we may take it that Pilate held to some minimum of judicial forms in such cases.

2. The existence of long passages in the Third Gospel which are unknown to the First and Second.

¹ It is a tempting conjecture to point to the ceremony of handing over the precious document. Most scholars agree that at least certain passages in 2 Ti—certain 'erratic boulders'—are genuinely Pauline. One is 4⁹⁻²¹. In v.¹¹ we read, 'Only Luke is with me.' And in v.¹³, 'The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.' I think that the 'parchments' are the same as the 'dossier,' the document which I have endeavoured to uncover. We may take this passage as a fragment from a letter written by Paul in Cæsarea, to Timothy, at or near Troas. Paul foresees his transference to Rome, and the probable outcome of the trial. He is anxious to place the document in the hands of Luke before he sails.

3. Luke's apparent absence of dependence on Paul for the gospel story—in spite of a close companionship.

4. Paul's conversion experience remaining apparently unrelated to the earthly life and teaching of Jesus.

How much more was contained in the document, and how far it was made to give an appearance of substantiation for the charges summarized in 23^a, it is impossible to say. Luke, influenced by Paul, would make special use of those passages which concerned the Pharisee. It seems that Paul's first misgiving arose when he found that the evidence gathered did not substantiate the charge made to the Sanhedrin and to Pilate; his second misgiving when he found, on closer examination of the evidence, that, even before a Pharisee, it did not condemn Jesus at all.

On the other hand, where the Pharisees stood for the Bible, the Sadducees stood for the Temple; and it is likely that the persuasion of the Sadducees

would be very much more easily accomplished after the Cleansing of the Temple. The two parties made common cause.

That the document included the beautiful pictures of the Good Samaritan and the Prodigal Son need not necessarily be taken as an indication of judicial fairness on the part of the prosecuting authorities. On the contrary, these would almost certainly be regarded as adding weight to the case, being admirable illustrations of the subtlety and the seductiveness and the plausibility of the new teaching.

Most of all, perhaps, is the document of importance in the light of the *Formgeschichtliche* schools and methods of our own day. Such a record, by its nature, is free from that community-interpretation to which, it is claimed, the rest of Synoptic tradition was liable before it reached written form; and free also from that homiletic admixture from which Mark, deriving material from the preaching of Peter, may not have escaped.

Recent Foreign Theology.

Varia.

DR. JULIUS RICHTER gives a bird's-eye view of the world situation and estimates its influence on Protestant Missions in his informing study¹ of *The Missionary Crisis*. One of the results of the Great War was the expulsion of German missionaries from their fields of labour, and in 1927 four thousand missionaries, mainly Anglo-Saxon, fled from China. In 1923 the terrible world depression caused 'the inflation' in Germany, and in 1925 came the 'black October' in New York. In North America there was a drop of ten million dollars in missionary income within two years.

Though financial stringency has led to the abandonment of stations and the withdrawal of missionaries, Dr. Richter urges that there are other factors in the problem, and pleads for their consideration. Attempts at its solution are criticised: 'Each contains an element of truth, but none is sufficient for the present complex

situation'; he is in favour of the union of societies in many places.

Stress is laid on changes in the situation. A century ago it was thought that the ancient faiths of India and Japan were losing their hold and that Confucianism and Islam were the most stubborn opponents of Christianity. But to-day 'Hinduism and Japanism are consolidating themselves anew, whilst Islam has lost its influence in Turkey and Confucianism has to all appearances hopelessly collapsed.' Dr. Richter holds that the most formidable tasks of the Christian Church are now in Africa and China.

A brief reference is made to the situation in Germany: 'If within Christendom we have Bolshevism with its radical opposition to religion, and even in Germany a new paganism claiming to be based on Nationalism, who can be surprised that in non-Christian lands the incoming of our missionaries is regarded sceptically and is sometimes opposed.' Various are the forms in which this ancestral Nordic culture is presented, but Dr. Richter is of opinion that an attack on Missions is impending alike by those who accept 'the wild phantasies of Mathilde Ludendorff,' and by those

¹ *In der Krisis der Weltmission*, von Professor D. Julius Richter (Bertelsmann, Gütersloh; S. 57, Kart. M.1.50).

who regard the speculative though spiritual mysticism of Professor Hauer as 'the genuine form of German piety.' This booklet is an instructive and valuable contribution to the understanding of the present distress.

The second volume of Professor Johannes von Walter's *History of Christianity*¹ is a comprehensive survey of the many problems—historical, political, and ecclesiastical—which are familiar to students of 'The Middle Ages.' Early chapters sketch graphically Germanic morals and religion; they also describe at length the influences which led to the acceptance of Christianity by the Germans. The primitive animistic and manistic ideas were, it is argued, a more favourable preparation for Christianity than the polytheism of the ancient world. The old Germanic belief in survival knew nothing of rewards and punishments after death. 'Christian preaching first inserted between life and death the judgment of God.'

Throughout the work no authorities are cited and no quotations are given; nor is there a greatly needed Index. There is, however, ample proof of careful sifting of evidence, and the Protestant view of mediæval history is stated with moderation and discernment. The account of the struggle of the Papacy with the Imperial power in the era of Hildebrand is lucid and informing. A later chapter contains an excellent summary of 'Ecclesiastical influence on the politics of France, England, and Germany.'

Of special interest is the section on 'The Development of Mysticism in Germany.' A judicial estimate is given of the value of the writings of Mechthild von Magdeburg, Meister Eckhart, Johannes Tauler, and other well-known mystics. Use is also made of some less known writings. A former banker, Rulmann Merswin (1307-1382) went into retirement and wrote many mystical works. In his *Meisterbuch* 'a simple layman plainly tells a famous preacher that all his eloquence and theological wisdom are nothing worth when compared with the delight of complete union with God.'

Von Walter holds that the mystical movement introduced a new form of piety which, 'in spite of its emphasis on loyalty to the Church, would in the end have made the Church superfluous.' Questions were asked as the Christian passed from

spiritual enjoyment to encounter in his daily life such foes as moral corruption and spiritual indifference, and to these questions the answer was given not by mediæval reforms but by the Reformation.

*The Relations between Luther and Augustine*² have been subjected to an elaborate investigation by Lic. Adolf Hamel, and the results of his prolonged study are published in a substantial work which is only vol. i.; it is concerned solely with Luther's early writings. A brief section deals with the period (1509-1510) when Luther was lecturing in the Cloister of the Augustinian monks at Erfurt on the *Liber Sententiarum* of Peter Lombard. In the writings of Augustine he found some confirmation of the philosophy of Occam, the Nominalist; on the other hand, it was Augustine's teaching on sin and grace that led to his estrangement from Nominalism.

Hamel devotes the main part of his work to Luther's *Lectures on the Psalms* (1513-1515), adding a complete Register of the passages in which any dependence of Luther on Augustine can be traced; the value of this Register is greatly increased by the printing of the beginning and the ending of each author's text. Under numerous headings, as, for example, the problem of evil, the Cross, Christ in us, etc., the exegetic and dogmatic relations between Luther and Augustine are examined, but especial attention is given to the extent of Luther's dependence on Augustine for his new view of righteousness. There is also an Excursus on Luther's Neo-Platonism.

In his *Lectures on the Psalms* Luther used chiefly the *Enarrationes* of Augustine; of his other writings the *Confessiones*, especially the eighth book, is most frequently cited. The result of Hamel's careful researches may be briefly stated: Luther is often verbally dependent on Augustine though his name is not mentioned; Biblical quotations and explanations, especially of proper names, are taken from his writings; Luther seldom criticises him, though occasionally he gives preference to the interpretations of Jerome and Cassiodorus. 'Luther, in his exegesis of the Psalms, goes on the traditional lines of exposition laid down by Augustine'; he was, however, aware of the dangers which beset the allegorical method, and as he came to have a clear understanding of the literal sense of Scripture

¹ *Die Geschichte des Christentums dargestellt*, von Dr. Johannes von Walter. 2. Halbband: Das Mittelalter (Bertelsmann, Gütersloh; 1934, S. vi. 241-712. Kart, M.12; geb. M.14).

² *Der junge Luther und Augustin: Ihre Beziehungen in der Rechtfertigungslehre nach Luthers ersten Vorlesungen, 1509-1518 untersucht*, Teil. i., von Lic. Adolf Hamel (Bertelsmann, Gütersloh; S. xvi, 349. M.13.20).

he did not hesitate to speak of allegorizing as harmful (*unheilvoll*).

More than seventy years ago Dr. Theodosius Harnack, Professor of Theology in the University of Erlangen, published a treatise on *The Theology of Luther*, of which a new edition has recently been issued. The welcome given to this work has led to the republication in a new and cheap edition of his *Basal Principles of Church Government*¹—an exposition of Lutheran symbolics. Dr. Werner Philipps, in an Introduction to the reissue, says that Harnack's clear and careful teaching, with its stress on essentials, is needed in the present distress when, as in the days when Harnack wrote, there are perils arising sometimes from the amalgamation of political dogmas with ecclesiastical ideas and sometimes from their opposition. Dr. Theodosius Harnack is almost unknown to the present generation of British theologians, but in the article 'Arcani Disciplina' (*E.R.E.* i. 675*b*) an extract is given from his work, *Der christliche Gemeindegottesdienst im apostol. und altkathol. Zeitalter* (1854).

The principles of form-criticism are applied to *The Composition of the Gospel of Mark*² by Professor Sundwall, the results of whose investigations are published as 'Humaniora ix. 2' of the *Acta Academiae Aboensis*. For the elucidation of the Synoptic problem, style-criticism and form-history are held to be of great importance; already they have enabled students more clearly to distinguish various components of the Gospels, and with greater or less probability to separate the original tradition—whether narratives or sayings—from the additions of the author or the redactor. In Mark's Gospel the different strata are comparatively easy to recognize inasmuch as there is but slight evidence of editorial revision.

Attempts to find two sources in Mark distinguishable in style by the construction of sentences and the formulæ of introduction are regarded as unsatisfactory solutions of the problem. But of Bultmann's work, *Die Geschichte der synoptischen Tradition*, high appreciation is expressed. Professor Sundwall thinks that 'catch-words' (*Stichworte*) have greater significance in Mark than has generally

been assigned to them. His work has value for students who are endeavouring to trace form-history in the Gospels and thereby to differentiate tradition from redaction in their formation.

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The fourth of the 'Beitraege zur systematischen Theologie' is a study, by Dr. Otto Piper,³ of the relation between a Confession of faith and the personal faith of those who are bound by that Confession. In most churches this has at one time or another been a burning point of discussion. When some advance in criticism or theology has taken place, the problem of adjustment may become acute. Often it is complicated by considerations of the particular issue, however, and Dr. Piper's discussion has the merit of disentangling the question from any concrete consideration; he analyses the general problem with much discrimination, and penetrates to what, in his mind, are the ultimate issues.

The book falls into two sections. The first relates to the problem as it emerged during the controversy between Luther and the Roman Church and developed down to the days of Schleiermacher in German Protestantism. Is the Word of God equivalent to 'Christ speaking,' as Luther held? He was no metaphysician, Dr. Piper allows, but he recognized that God's working was both general in Nature and specific in the experience of Christians; that is, the latter is connected closely with the Word and the Sacraments, in which the truth or reality of God is met. Dr. Piper thinks that Luther's emphasis upon the fellowship of the Church is decisively linked to pure doctrine, not, as Holl and Kattenbusch seem to think, to the ethical and sociological value of the Community. If, as Luther once remarked, 'the Church according to the Spirit is the light coming from Christ the Light,' then the Confession of faith by and in the Church becomes of vital importance as needful to man in his weakness (p. 24 f.). 'Continuity of teaching is a sign of its truth,' as the mystical Body of Christ, in which alone true union with God is attainable. Hence 'truth' ceases to be a merely subjective notion.

After a brief criticism, on familiar lines, of Schleiermacher's modifications (p. 45 f.), Dr. Piper proceeds to his second task of re-examining the whole problem in the light of modern thought, in order to discover how (and how much) of the

³ Otto Piper, *Gottes Wahrheit und die Wahrheit der Kirche* (Mohr, Tübingen; M. 8.40).

¹ *Die Kirche, ihr Amt, ihr Regiment Grundlegende Sätze*, von Dr. Theodosius Harnack (Bertelsmann, Gütersloh; S. xiv, 90. Neudruck, 1934; M. 1.50).

² *Die Zusammensetzung des Markusevangeliums*, von Dr. Johannes Sundwall, Professor an der Akademie, Abo, Finland (Abo Akademi, 1934).

Lutheran position may be conserved. His conclusion is (to use his own words) that God intends us to live consciously within the revealed truth of His being; 'this is only possible in the fellowship of the Body of Christ, and this Body is none other than the empirical Church, where the truth of God is manifested not simply in the spoken Word but in the entire worship, that is, in the testimony to Christ living in His body.' Consequently, while the Word and the Confession are gospel, not law, they are alike needful, if the individual is to be preserved from the dangers of isolation, inexperience, and subjective illusions. The interest of the arguments that lead up to this position lies in Dr. Piper's stringent repudiation of three types in modern life: the party who hold to the Bible exclusively as the source of truth, those who are content to repeat an orthodox creed, as though that by itself were adequate, and also the 'gnostic' type of people, in a religionist mood, who regard both Bible and

Church-Confession as steps on which to reach a relationship in which they hear God speaking to them. It is in the criticism of such tendencies that Dr. Piper is at his best. The idea that the two natures of Christ, the Divine and the human, correspond to the character of a Confession of faith, however, sounds more like an illustration than like an argument. In a Confession, as he rightly shows, there is indeed a blend of the timeless and the temporal; the objective truth is conveyed through and to human imperfections. Still, the validity of a Confession rests upon deeper grounds.

The book has not any index. But the table of contents will enable the reader to follow the argument without much trouble, and it is worth following as an indication of the reaction against psychological impressionism, which, not unnaturally, is being promoted within the thoughtful of the Lutheran Church.

JAMES MOFFATT.

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Contributions and Comments.

The N.T. Terms 'Eternal,' 'For ever,' etc.

IN certain marginal notes in the Revised Version, as well as in Professor Moffatt's Translation, where certain Greek phrases are rendered *for ever*, etc. in the text, the word *ages* is given as the literal meaning of *aiōnes*—e.g. 'Gr. *unto the ages*.' But whether are we to take the word *ages* in such marginal notes as signifying particular ages or epochs, or in its other sense of, simply, time unknown or undefined, as when we say: 'Such things have gone on through the ages'? If in the latter sense, then with all due deference to Translators and Revisers I make bold to say that on this basis intelligible renderings in good English might be given throughout, not only of all the adverbial equivalents of *aiōnios*, whether referring to the past or to the future, but even of the adjective itself, without—unwarrantably, as it seems to me—introducing the idea of endless duration. Thus, for example: ¹

Mt 25⁴⁶ And these shall go away into ageslasting punishment: but the righteous into ageslasting life.

¹ *Ageslasting*, a word coined by me, should be pronounced with the accent on the third syllable.—J. H. B.

Jn 6⁵¹ . . . if any man eat of this bread he shall live on through the ages.

Jn 9³² From bygone ages it hath not been heard that any one opened the eyes of a man born blind.

Jn 11²⁶ . . . and whosoever liveth and believeth on me, verily shall not die, even on through the ages.

Ro 16²⁵⁻²⁷ . . . the mystery which hath been kept in silence through long ages . . . according to the commandment of the ageslasting God . . . to whom be the glory throughout the ages. Amen.

1 Ti 1¹⁷ Now unto the King of the ages, . . . be honour and glory throughout the ages of the ages to come. Amen.

Heb 13⁸ Jesus Christ, the same yesterday, and to-day, and on through the ages.

The idea of time or duration *absolutely* unknown or undefined may be said to be conveyed by the strongest of the phrases I have given; and there would seem to be no solid ground for assuming that the idea in the minds of the New Testament writers was *more* than this—that, for instance, like us, they thought, or thought that they thought, of a beginningless past or an endless future. The evidence—as set forth to some extent in my book, *Eternity*:

Is it a Biblical Idea?—would seem rather to point the other way: to the conclusion, indeed, that those writers, even while thinking of the Divine Being, when they looked backward into the distant past or forward into the distant future, thought simply and naturally of that which passed *beyond their ken*.

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Deuteronomy xxxiii. 12.

לְבִנְיָמִן אָמַר
יְדִיד יְהוָה יִשְׁכֵּן לְבֵתָהּ¹
חִפָּה עָלָיו כָּל-הַיּוֹם
וּבֵין כַּתְּפָיו יִשְׁכֵּן

TOUCHING Benjamin he said :

'Beloved of YHWH, he dwelleth secure;
He sheltereth him all the day,
And between His shoulders he dwelleth.'

The last line has been a long-standing crux. A

¹ Omitting the first עָלָיו of MT, with many moderns.

common explanation is that כַּתְּפָיו has here the sense 'his mountain-ranges' (cf. Is 15⁸ 18¹⁶, Nu 34¹¹, Jos 15¹⁰ 18², etc.), but this seems to break the metaphor contained in the words חִפָּה עָלָיו כָּל-הַיּוֹם. Joüon (*Mélanges de la Faculté Orientale à Beyrouth*, iv. 21) has even proposed the emendation כַּנְּפָיו, i.e. 'between his wings he dwelleth.'

I venture to suggest that יִשְׁכֵּן בְּכַתְּפָיו is a proverbial expression exactly comparable with the Arabic *baina aẓhorihim*, 'between the backs,' used in the Aghani 19⁹⁷, and again in 'Icd 3²⁷², to describe the condition of a tribe which is under the protection of another. According to Robertson Smith (*Kinship*, 55), the meaning is that it 'could not be reached by a foe except over the bodies of its supporters.'

This accords excellently with the context. Benjamin is regarded as the special 'favourite' of YHWH, who acts, as it were, as his bodyguard (חִפָּה; cf. Arabic *ḥff*, 'surround') and 'between the backs' of whom he dwells.

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Entre Nous.

Is War Obsolete?

Professor Raven in the Halley Stewart Lecture for 1934, which has just been published—*Is War Obsolete?* (Allen & Unwin; 4s. 6d. net)—replies that it is. In the War Professor Raven was a combatant and he saw much active service in France. No one is more alive to the fine qualities which war may develop and bring out in the fighting forces. In this volume he gives several moving stories of heroism. The quiet courage shown in the following account could hardly be bettered. 'Twelve hours before I had been caught by shell-fire on a sunken-road—a howitzer-battery was traversing it up and down. In a scrape in the bank big enough to contain us I spent the next hour with an unknown private, huddled up and waiting for a direct hit. We could hear the gun fired, the flight of the missile, its scream and splash and roar, and the whizz of the pieces. Every half-minute a shell arrived, never more than a hundred yards away. The lad with me seemed unable to sit still: at last I warned him to stay quiet. A shell burst near: I saw his face: and realized that at

each explosion he had put his body in the mouth of the hollow between it and me, offering his life for mine under conditions that try the manhood of the bravest.'

The very fact that Professor Raven was not in the first instance a pacifist disarms us if we require disarming. And he carries us with him in his protest against the use of the fear motive. 'If I may be frank, when I listen to some of my peace-loving friends, their arguments arouse an instinctive antagonism: their horror of death, the falsity of their picture of war. . . . To read even so sincere and passionate a *cri du cœur* as Mr. Beverley Nichols's *Cry Havoc* is to be constantly reminded of the neurosis from which he is manifestly suffering. Sensitive, imaginative, courageous as he is, one cannot forget that poignant scene in Savernake when he parted from his schoolfellow so soon to be slain, or the confession of a much greater sufferer, "It is only those who have not themselves suffered who have a morbid horror of pain." This same point is made forcibly by Edward Bradby, the Secretary of the I.S.S. Co-operating Committee

for England and Wales, writing in the March number of 'The Student Movement': 'We are all agreed that wars proceed from fear and a sense of insecurity, and it therefore scarcely seems wise to try and frighten people out of making war by this sort of atrocity-story. There was a secret fascination about the "bogey man" of our childhood which far exceeded the charms of "sugar and spice and all things nice." Again, if you brood on the horrors that the enemy may inflict on your innocent wife and children, you will most probably conclude in the end that the only salvation is to strike the first blow. Worst of all, to appeal to the fear of war as a safeguard for peace is to appeal to the baser, more primitive elements in human nature, and that means that the appeal will not in the long run hold the respect of young and healthy people.'

But if Professor Raven found himself not wholly comfortable in the pacifist camp, he finds himself far less comfortable in the opposite one. 'Set me to listen to the apologists for war—I do not mean to the swashbucklers of the *Daily Express*, but to distinguished Christian statesmen—and all my soul cries out in protest. If this cautious and lukewarm conventionality is the best that the Church can do, if we are to haggle about the perils of unilateral disarmament while all the world is waiting for a lead, if despite all our phrases the appeal is in the last resort to the sword, then such advocates are welcome to try the trenches: I shall not be there. Do these people really suppose that the fighting soldier enjoyed battle? Do they forget that the one clear aim for which men died and women agonized was a world safe for democracy, a world where war should be no more? If not, how can they be so compromising in their praise of peace, so afraid of being labelled pacifist, so acquiescent in the lie that readiness for war is an insurance against it? Better the nightmares of Mr. Nichols, better any sort of crazy pacifism, than "the wisdom of this world, earthly, sensual, devilish," than the caution which prides itself upon seeing both sides of a question and thinks that the function of a leader is to chair committees and see that they reach inoffensive results. "Go slow" may be a wise man's motto: it is exactly what the Pharisees must have said when Jesus appeared before the Sanhedrin.'

In the last chapter he sums up his message. And it is a message to the Church. 'It has been the purpose of these lectures not to criticise other programmes of immediate action, but to urge upon the Church its own special and positive duty—'

indeed, he says definitely that it ought surely to be possible for Christians to acquiesce in the internationalizing of armed force while advocating and developing another way of reconciliation.

And in the advocating and developing of this reconciliation Professor Raven finds the moral equivalent to war—all the zest and romance of living dangerously which war brings.

Professor Raven does not slur over difficulties. As we read these lectures we meet and face most of the anti-pacifist arguments, and as it is to the Church that he looks to be the peace army he does not evade the difficulty of Christians urging the necessity of world unity or expecting statesmen to behave generously 'when hardly any of them seem to care for the reunion of Christendom. . . . Can anyone imagine that an institution whose past is blackened with records of persecution has outgrown that past when it tolerates in its representative journals a bitterness of calumny and misrepresentation which no decent secular paper would dream of allowing? Such questions might be multiplied almost indefinitely.

'That the difficulties are enormous anyone who has had experience in matters ecclesiastical or who has a wholesome knowledge of his own weaknesses will not be likely to dispute. To catalogue them once more would be disheartening and unprofitable. Yet if our contention is sound that in such a venture there is a moral equivalent for war, then such difficulties, however vast, are a necessary condition and incentive. It is the magnitude of the effort which makes it worthy of support.'

Let us give in Professor Raven's own words his summing up of the ministry of reconciliation. 'For indeed, whatever may have been the case in the past, we have now come to the point at which armed force must somehow be superseded, if we are not to lose our opportunity and relapse into barbarism. Christ by His death revealed that there was another and a more effective way of dealing with enemies; recent events have demonstrated once more the truth both of His warnings and of His example. The Churches have denounced war as inconsistent with His teaching: the Nations have solemnly outlawed it. Surely there are among us men and women sufficiently adventurous, sufficiently Christian, to take up the ministry of reconciliation, to exercise it wherever the outlook is most dangerous, and to convince the world that the power of the Spirit is stronger than the arms of the flesh and that in these days warfare is as obsolete and as intolerable as slavery. The times are admittedly critical: at such a crisis the Christian

should have no excuse for halting between two opinions: "if the Lord be God, follow Him."

The One Thing worth living for.

'Again there are some whose cry is that of the youthful Saint Augustine, before his conversion, "Give me purity. But not yet." I knew one such case here in Salford. From the time when I first met him, when he was a boy of thirteen, till he was killed in France, aged twenty-seven, I counted him one of the handsomest, most engaging and most brilliantly clever persons I have ever met. One night in the Lads' Club, when he was about twenty-one, I said to him, "Why have I never been able to do any good with you? You come to church occasionally, but you have never been confirmed, and you have never taken your religion in earnest at all." He replied quite frankly, "I know I have not. I'm not ready for it. If ever I take up with religion it will be for me, as it is for my sister, the only thing in life. I am not ready for that yet." He had sense to know that if God is to come into anyone's life He must come as Master, and have first place. No second place will do. And he was not prepared to give God that place nor to own Him Master. He was not ready for that. This would be a sad story to tell if it ended there. But it does not. The night before he was killed in France he wrote to me from the trenches, "Do you remember that talk in the Lads' Club six years ago? Well! out here in France I have learned the truth of what you said then, that God is the one thing worth living for. And when I come back you will see the difference." He never came back, for the next day he was killed in an instant, shot through the head. But he had lived long enough to learn life's great lesson, that God is the one thing worth living for.'¹

John xvi. 23.

'Why is the Holy Communion the best time for prayer? Here is a story that I have found useful in this connexion. One of the Ameers of Afghanistan was once holding a court of justice in the open air. He was sitting, and his guard was standing in a semicircle behind him. Near the Ameer was a wild Afghan fakir or holy man, squatting on the ground. The prisoner, dressed only in a loose white shirt, and with his arms pinioned behind him, stood in front of the Ameer. No one noticed that, during the trial, the fakir was edging nearer and nearer to the Ameer till all of a sudden he sprang

at him and struck at him with a knife. The guard were standing too far back, and were too taken by surprise to do anything, and the Ameer must have been stabbed to the heart if the prisoner had not sprung between the Ameer and the assassin and caught the knife in his own side. In a moment the guard had rushed forward and hewn down the fakir, and the Ameer ordered the prisoner to be unbound. It was then found that the knife had glanced off his ribs, inflicting only a superficial wound, so that, though there was a great patch of blood on the white shirt, the man was not dangerously wounded. The Ameer not only ordered the man to be set free, but said: "Keep that torn and blood-stained shirt, and if at any future time you are in trouble or need, show me the shirt and I will grant any request you make." Some years after the prisoner's only son was discovered taking part in some conspiracy or plot, was brought before the Ameer, and was sentenced to the dreadful punishment of being put to death by stoning. His father came to plead for his pardon, but the Ameer, who did not recognize the man, but thought he was merely a distracted father pleading for his son, sternly said that the punishment must take its course. Suddenly the father put his hand under his coat and pulled out the torn shirt still showing the dark, rusty patch of blood. "By the blood I shed for you," he cried, "I claim the fulfilment of your promise." The Ameer turned to the guard and said: "Give the man his son. He has a claim on me that I cannot disregard." Have we done anything for God which gives us a claim on His mercy? No, indeed. When we have done all we must say, "We are unprofitable servants." Yet we have a claim on God which He cannot disregard, and it, too, is based on blood that has been shed. If I have shed no blood for God the Father, I can yet say: "By the blood that was shed I claim the fulfilment of Thy promise," for at the celebration of Holy Communion we hold up, as it were, before God the Father the blood shed on Calvary, and it has power with God and our requests are granted not for our merits but for those of our Saviour.'²

² Peter Green, *ibid.* 100.

¹ Peter Green, *This Holy Fellowship*, 10.